THE

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ANNOUNCEMENT

The New-Jerusalem Magazine for 1890

THE next volume will be the fourteenth of the new series and the fifty-eighth of the whole series. Rev. THEODORE F. WRIGHT will continue as editor and will be assisted by leading ministers and laymen of the New Church. The volume will open with a portrait of Rev. Chauncey Giles.

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bringing out the spiritual meaning of the Holy Word, will be published regularly.

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both religious and social, will be discussed in the freest manner, in the effort to bring the light of new truth to bear upon the problems of the time.

OPEN LETTERS

will continue a regular department contributed to from all quarters. In

SWEDENBORG STUDIES

the editor hopes to have a larger number of contributed papers, increasing the value of this important department.

BOOK NOTICES

as before, will bring to view the most valuable books as they issue from the press, but reviews in the body of the MAGAZINE will be given of books of special importance.

THE NEW CHURCH

is filled with news, comments, and suggestions for which the few pages assigned always prove too few, and the department will be enlarged as soon as the list of subscribers will warrant it. The editor is able to give intelligence of the foreign work received in letters from personal friends.

will continue to be filled with the most significant statements and accounts of events to be drawn from the religious press.

SPECIAL PAPERS FOR 1890

The editor is happy to announce the publication of a series of letters from Dr. J. J. G. Wilkinson, of London, sent to a friend in this country, from the year 1868 to the present time, and filled with his powerful thought, directed upon great themes. A review of Edward Bellamy's "Looking Backward" and of Nationalism, by Justice Mason of the Massachusetts Superior Court, will appear in January as a forerunner of similar papers to follow.

It is the aim of the MAGAZINE to be essential to the broad-minded New-Churchmen of both continents, and to give them studies of Scripture and of important questions of the day, a medium for free communication of views, and a compendium of such views in regard to their own movement and other religious work as will satisfy every desire.

The extremely low price of *two dollars a year*, reduced to one dollar for ministers and theological students, is attained only by depending on gratuitous contributions and the generosity of the publishers. It seems right to expect in return for this free use of time and money, an increasing list of subscribers, both of readers and of those who wish to provide for others. In the annual volumes, each containing some eight hundred pages, the history of our movement is contained in the form most easily consulted.

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THE

NEW-JERUSALEM MAGAZINE.

VOL. XIII.—NEW SERIES.—No. 11.

NOVEMBER, 1889.

THE DISPUTED PASSAGE, JOHN v. 4.

Every one knows that the revisers left out of the account of the man healed at Bethesda, these words:

> Waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

With this omitted the account reads:

> In these lay a great multitude of impotent folk, of blind, halt, withered. And a certain man was there which had an infirmity thirty and eight years.

The only mention of the water which remains is now in verse 7 in the man's answer, "Sir, I have no man, when the water is troubled, to put me into the pool."

The idea, therefore, that the troubling of the water was a means of cure is not omitted, but there had been connected with it the saying that this troubling or periodical disturbance of the water was due to the descent of an angel.

Very interesting questions are raised by this case, and it may be regarded as a test one for us. If we are to be guided alone by the tests applied by the revisers, we shall be led to justify them in their omission; for they were wholly justified in doing so according to their standards. If we have any other tests to apply, they are needed here. If we propose to

recognize another text, the *textus receptus*, instead of the present accepted resultant text, we must make our reasons plain. And a special interest attaches to this question on account of the recent discovery of the pool of Bethesda, which may throw some light which the revisers did not have.

Let us first look at the case as it presented itself to them. The last clause of verse three and the whole of verse four are not found in the Sinaitic and the Vatican manuscripts, which are now regarded as of supreme authority, and, as Canon Westcott says, "The whole passage is omitted by the oldest representative of each great group of authorities." The last clause of verse three, "Waiting for the moving of the water," has a little better position critically, but is not sufficiently well sustained to have saved it from rejection by the revisers. Beside the lack of support furnished by the earliest known copies of the text, we must note that the passage in question was not quoted by the earliest writers except Tertullian. The scholars think that it was a gloss, put in to explain the mention of the troubled water in verse seven, and they think that they trace its origin to North Africa from which it came as late as the fifth century into other quarters. Tertullian, however, who died about A. D. 220, had known of the statement, for he wrote in his treatise on Baptism:

> An angel would come in and stir the pool of Bethsaida; they who were sick kept watch. For whoever first came in thither ceased after washing to be sick.

This is the case as regards critical evidence, that it is opposed to the authenticity of the passage; and, as was said, if this is the whole evidence that is to be reckoned, the passage must go.

Moreover, some readers have noticed what they consider the childish character of verse four. Without doubting the fact of the waters being periodically stirred, they have declared that this was not an angel's work; that, indeed, an angel could have nothing to do with the pool of Bethesda, which is of this world; and that such troubling would be naturally accounted for as proceeding from an intermittent spring.

We have in opposition to the passage then, the testimony of the ancient manuscripts and the reasonings of science. With these some of our people perhaps agree. On the other hand what is there to be said? Let us note certain points:

I. The Scripture as it exists is the object of the care of Providence in an especial degree. Only so has the text been preserved at all through all the vicissitudes of Jewish captivity and Christian persecution. There is a presumption that, if the Scripture was so wonderfully preserved from destruction at the hands of its enemies, it was also preserved from embellishment at the hands of its friends. This argument cannot be carried too far, for the passage in question shows by the great variety of ways in which the name Bethesda occurs that Providence has not given us perfect accuracy in all manuscripts. We have not only Bethesda, but Bethsaida, Bethzatha, Belzetha, and Bezetha. Variations through errors of pen and even of judgment have clearly not been kept out of the manuscripts of the gospels which we possess. We hold, however, that the presumption is in favor of a passage now in the text, until overwhelming evidence shall be brought against it.

II. In opposition to the critical evidence which has brought about the rejection of this passage, some objections can be made on general grounds. Venerable as are the Sinaitic and Vatican manuscripts, they are copies, and almost certainly copies of copies of the originals, for they date from the fourth century, and there are only seven others which date from the fifth. We have then, perhaps, no manuscript older than the Council of Nice. All their evidence should be regarded therefore as probable rather than certain, and the proofs which they present should be received with due caution.

III. Again, it cannot be denied that the finding of the pool has quickened the disposition to receive the story as it is written. Although its position was known to the Bordeaux pilgrim in 333, and to others, another pool has for centuries been pointed out as the place; but this is a large pool which has rather the appearance of a stone-cut fosse before the fortress Antonia.

In the spring of 1888, Conrad Schick, a German architect residing at Jerusalem and noting every excavation which may add to our knowledge of the ancient city, learned that workmen were digging near the church of St. Anne. This name is the same as the Hebrew Hanna, mercy, and the name Beit-Hanna, which has always clung to the place was really preserving the meaning of the name Bethesda, house of mercy, and all the traditions about Anne and Mary are exploded. The church and adjacent ground had been turned to Moslem use by Saladin after the fall of the Crusaders' kingdom in 1187, and had remained in this use till 1854 when the sultan presented the place to the French for their services in the Crimean war.

In excavating near the Church of St. Anne, the workmen found the ruins of a Christian church, and beneath that a double pool, which cannot well be anything but the pool of Bethesda, which was near the sheep-gate of Nehemiah, and which had been a place for washing the sheep before they were sacrificed. Five porches, or roofs supported by pillars, may well have stood here, one on each side, and one on the space between the pools, and here the sick waited for the moving of the water.

As to that, it was found by Herr Schick that the pool had a connection with a water course which ran down west of the hill Bezetha, and then turned eastward between it and Moriah. The little pool Birket-el-Hejjeh, just north of the city wall and east of Herod's gate, was about seven hundred feet north of Bethesda, and there probably was a connection between this and Bethesda which again may have overflowed into the Birket Israel, the recently reckoned Bethesda, and so again into the Birket Sitti Mariam or Pool of Mary near St. Stephen's gate. If, as is very likely, there was also a passage for the water west of Moriah, then it would flow into the Virgin's Fountain and so into Siloam, the aqueduct of which has been explored in such a direction.

It will be seen that such a system would give an intermittent flow. One pool would remain still till the one next above had filled to overflowing. Then its drain would begin to flow,

and the water, coming into the pool near its bottom, would cause a commotion in the water, which would continue till the pool above had ceased to send down its water.

All this is so real and natural that its first effect upon a lover of the Word is to lead him to say, "We have found the pool and have verified the story," but this is not positive evidence in favor of the angel's visit.

IV. Coming now to that point, let us grant at once, since such is the relation of the two worlds, that there is no contact. Angels do not come down to this earth's pools to bathe or drink or stir the waters. Nor did evil spirits come down in a physical way into the Sea of Galilee and cause a storm in which the disciples' boat was likely to sink. Nor did the angels by actual contact roll away the stone from the sepulchre of our Lord. But these and other similar events were results in the natural world from efforts in the spiritual world, whence power was infused into natural forces, the wind or the earthquake, as a man's mental effort raises his arm.

An angelic effort might stir the water of Bethesda, even if it was often stirred by natural means acting independently of mental effort, or, as we say, automatically. Have we reason to suppose such an occasional result from heaven in this pool? Evidently there was an expectation which could only arise from the previous occurrence of the phenomenon, whatever it was, more probably from several such occurrences of it. Was the cause of the belief in the saving efficacy of the waters when troubled due to regular stirring of the water from inflow from the pool above, or was it due to certain less regular commotions?

The angel is said to have gone down "at a certain season." Can anything be inferred from this? The Greek words so rendered, mean "at a set time," and are also found in Romans v. 6, where they are rendered "in due time," or, as the revisers say, "in due season," speaking of the Lord's death for us. This evidently marks a certain wisely-appointed time. Now as to the "certain season" of John v. there is a doubt, because we do not know what feast this was which our Lord was attending at Jerusalem. If it was the second passover of

His public ministry, as is commonly supposed, we seem to be looking not upon an ordinary scene at Bethesda, but upon a moment which occurred at intervals of some length, perhaps annually. If it be thought that something is implied different from an intermittent flow, it would not be unreasonable to associate with beneficent results the presence of the angels. It would be childlike and in accordance with ancient thought to do so, and such a verse as this verse four would be in harmony with Scripture in general.

V. We turn now to take a look at the spiritual meaning. In doing this we do not spurn all other considerations, which have been somewhat carefully gone over, but we hold that, if a passage objected to as interpolated is found to interrupt the flow of the spiritual meaning, it is justly to be regarded as foreign to the text and that the reverse is equally true. On the other hand we do not claim that critical study is made unnecessary by the revelation of the spiritual meaning; we regard the two as blessings of the new age and as co-workers in bringing about a right understanding of Scripture. We give criticism its right place as a science and respect it just as we respect any young but well-born science.

The spiritual meaning of the whole passage seems best to flow from it in its form in the received text. By the sheep gate is in the innocent states stored up within us. The pool there is what truth we have learned. The blind, halt, and withered, lying there, mark three stages of weakness from neglect to live the truth. There is first lack of understanding it, and then feebleness of spiritual life, and then partial death of the higher qualities. In such case men wait for the moving of the water, for the stirring up of the truth to arouse them and quicken them into new life. When we read of an angel coming down at certain seasons to trouble the water, and that healing resulted to him who first stepped in, we think of the Lord by heavenly means stirring these truths for us, so that, if we then bathe ourselves therewith by doing them, we shall be helped. To delay this till some other has gone down is to wait till some worldly motive has intercepted the new purpose. Then we remain uncured. To have no

man to aid is to have no earthly help. This the Lord brings by His presence and He commands us to rise by seeking a better life, to take up the bed by making a useful garment of the doctrine on which we have lain idle and helpless, and to walk by going about the duties of a reformed life.

One reading this would see nothing foreign in the mention of the angel's visit to the pool to trouble it. Without such visits we should not find occasions which stir one to his depths and quicken him to a more heavenly life. Swedenborg says:

> The truths of faith, inrooted by means of the affection of truth, are the plane in which angels operate. The operation of angels upon the truths of faith in man rarely becomes manifest. Thus the angels elevate the mind of man from falsities and defend him from evils, and this operation is effected by imperceptible influx. (A. C. 5893.)

What is said in JOHN v. 4 is therefore seen to present in symbolic language a general law. Still more precisely we read in A. C. 10,083:

> "At the pool of Bethesda lay a great multitude of sick, and at a certain time an angel came down and troubled the water; who then first stepped in after the troubling of the water was made whole of whatsoever disease he had." (JOHN v. 2–7.) By moving the water here is signified making alive through acknowledgment and faith, and so also purification through truths.

Many references to previous passages are given to support this.

If we are asked, would not all this flow from the passage as given in the revised version, we must answer that it would not have appeared so plainly, although the fact of the water being sometimes troubled remains stated, though with no mention of the angelic agency. If we are asked further, does a single reference like this to a passage, especially when it is not fully quoted, establish it in the face of all textual evidence, we should answer that we do not propose to dogmatize, and do not regard Swedenborg's mission as primarily that of a textual critic, but we cannot forget that the manuscripts are

not originals, and we see too plainly the spiritual force of verse four to regard it as lacking in all the favorable evidence which can come from this source. The mention in A. C. 10,083 is indeed brief, and there is no further mention of the passage in the doctrines except that it is quoted in the Bible Index, but one mention establishes the fact that, to Swedenborg's illumined mind, the whole received text suggested no sort of objection.

The summing up of the matter is that the passage in question rests under a cloud so far as regards present textual evidence, but does not fail to meet the demands of reason and of inspiration. It may be rejected on textual grounds if such alone are to be our tests, but it will stand on other grounds till a greater accumulation of manuscripts shall give fuller weight to the testimony of those now in the hands of scholars. Meanwhile the explanation, however brief in A. C. 10,083, conveys a precious spiritual lesson, from which no part can well be spared.

Cambridge, Mass. THEODORE F. WRIGHT.

THE SLEEPING SEER.

WAKE, sleeping seer! What mists becloud thine eyes?
Dost thou not see in yonder Eastern skies,
A tinge of red among the paler dyes —
A coming day?

Not thine it is to paint a destiny
Not thine to see unknown futurity,
Not thine to tell what is not and shall be:
But on the way

As struggling men toil upward through the night
And turn their eyes from shadow to the light,
'Tis thine to tell, what greets their startled sight,
'Tis thine to say:

"Look not into the future's unknown haze,
But see how in a thousand latent ways,
God's Providence evolves these latter days,
Nor can men stay

The restless spirit of Omnipotence,
That spreads around its present evidence,
And uses human strength and impotence,
In giant play.

While ye are waiting for the tree to grow,
Behold it bears the ripened fruit; and lo!
You touch and eat it, yet you do not know,
That now and aye,

God worked among his children thus. For when
He first did walk the earth 'mid sinful men,
To draw their hearts unto Himself again,
Then did not they

Await Messiah, while he walked and taught,
And labored in their very midst, a God?
So in these latter days with marvels fraught,
The dull eye may

See in the progress that the world has made,
God's spirit working and his life portrayed;
And in the marvels that each new decade
Brings into play,

The throbbing pulse-beat of a life Divine,
Lo, God has come!" This be thy message; thine
The past and present. Then in hands Divine
The future lay.

ADOLPH ROEDER.

STUDY OF PSALM CXIX.

I HAVE thought of the connection of this Psalm with what the Lord says in the Sermon on the Mount. He says:

> Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil; for verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. (MATT. v. 17, 18.)

In this general statement are involved the particulars of what the Lord had done and was doing as recorded in the Psalm. This is a clear inference from Swedenborg's statement of the contents of the Psalm, which is as follows:

> That the Lord fulfilled the law or Word from its first principles to its ultimates, and was therefore hated and suffered temptations, and that thus He united the Human to the Divine. (Internal Sense of the Prophets and Psalms.)

Thus we see that in this Psalm are brought to view the particulars of the Lord's work of fulfilling the law as to every jot and tittle — from inmosts to ultimates.

This fact when we consider what is taught in the writings concerning the significance of the letters, and especially of those of the Hebrew and Greek alphabets, is strikingly illustrated in the circumstance that the Psalm is divided into twenty-two portions of eight verses each; and that each of these portions is under a letter of the Hebrew alphabet in regular order, and that each of the eight verses under each letter begins with that letter.

Of the fact that the fulfilment of the Divine law by the Lord from first principles to ultimates was a perfect fulfilment we have striking illustrations in each of the twenty-two parts.

The whole of the portion under ALEPH will be given. And it will be noticed how many expressions occur that indicate the completeness of the fulfilment:

Blessed are the perfect in the way who walk in the law of Jehovah. Blessed are they that keep His testimonies, that seek Him with the whole heart. They also do no iniquity; they walk in His ways. Thou hast commanded to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes. Then shall I not be ashamed, when I have respect unto all Thy commandments. I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgment.

We have the following:

Under BETH: With my whole heart have I sought Thee: O let me not wander from Thy commandments.

Under GIMEL: My soul breaketh for the longing it hath unto Thy judgments at all times.

Under DALETH more formidable obstacles arise, but the words are:

I have stuck unto Thy testimonies: O Jehovah put me not to shame.

Under HE: Teach me, O Jehovah, the way of Thy statutes; and I shall keep it unto the end.

Under VAU: So shall I keep Thy law continually, forever and ever.

Under ZAIN: The proud have had me greatly in derision; yet have I not declined from Thy law.

Under CHETH: I made haste and delayed not to keep Thy commandments.

And again:

The bands of the wicked have robbed me: but I have not forgotten Thy law.

Under TETH: The proud have forged a lie against me: but I will keep Thy precepts with my whole heart.

Under YOD: They that fear Thee will be glad when they see me: for I have hoped in Thy Word.

Under CAPH: They had almost consumed me upon earth: but I forsook not Thy precepts.

Under LAMED: I will never forget Thy precepts: for with them Thou hast quickened me.

Under MEM: I have refrained my feet from every evil way that I might keep Thy word.

In another verse of the same:

I hate every false way.

Under NUN: My soul is continually in my hand: yet do I not forget Thy law.

And again:

I have inclined mine heart to perform Thy statutes always to the end.

Under SAMECH: Depart from me, ye evil doers: for I will keep the commandments of my God.

Under AIN: Therefore I esteem all Thy precepts concerning all things to be right: and I hate every false way.

Under PE: Thy testimonies are wonderful: therefore doth my soul keep them.

Under TSADE: The righteousness of Thy testimonies is everlasting: give me understanding and I shall live.

Under KOPH: Thou art near, O Jehovah: and all Thy commandments are truth.

Under RESH: Thy word is true from the beginning: and every one of Thy righteous judgments endureth forever.

Under SCHIN: My soul hath kept Thy testimonies: and I love them exceedingly.

Under TAU: I have gone astray like a lost sheep: seek Thy servant: for I do not forget Thy commandments.

Thus we see in all the parts of the Lord's work of fulfilling the law from first principles to ultimates, that it was a perfect fulfilment.

In this work of the Lord of fulfilling the Divine Law brought out so perfectly in the words of this Psalm we can better comprehend words which the Lord spake as recorded in the New Testament. Such, for example, as these: "He that sent Me is with Me; the Father hath not left me alone; for I do always those things that please Him." (JOHN viii. 29.) "I and My Father are one." (JOHN x. 30.) "I have finished the work Thou gavest Me to do: and now Father, Glorify Thou Me, with the glory that I had with Thee before the world was." (JOHN xvii. 4, 5.)

If it were given us to understand the spiritual sense of the letters, we might be able to see what particular of the Lord's

work of fulfilling the law from first principles to ultimates is embraced under each letter and its divisions. And there can be no doubt that the angels associated with us when we are giving devout practical attention to the different portions, have perceptions of the meanings involved in the letters, which are, spiritually, secretly helpful and elevating to us.

In Swedenborg's explanation of the internal sense of the Psalm, the Lord's being hated and suffering temptation is brought to view. These things are seen in various parts, but more in the later than the earlier ones. In the 23d verse is said what involves hatred and temptation: "Princes also did sit and speak against me." Then in verse 42: "So shall I have to answer him that reproacheth me." And in verse 51: "The proud have had me greatly in derision." In verse 61: "The bands of the wicked have robbed me." And in verses 157, 158: "Many are my persecutors and enemies."

It is said, JOHN vii. 15: "The Jews marvelled, saying, How knoweth this man letters, having never learned?" In the Psalm we have information in regard to this: "I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients: because I keep Thy precepts." (Verses 99, 100.) The Jews' letters or literature related principally to the Scriptures. To this their men of learning gave great attention. But they engaged in their literary work from motives which did not secure the most desirable results. This would not have been the case, if in its true meaning, the Lord's testimonies had been their meditation, that is, if they had been truly seeking to know the Lord's will. If this had been the object sought by the men of letters, they would have had understanding. They did not keep the precepts, and so did not have even the understanding that the ancients had. The Lord went far beyond His teachers, even beyond the ancients, because the Divine testimonies were His real meditation, and because He did keep the precepts. This is only another form of the answer that He gave to the query of the Jew, how He knew letters, having never learned: "If any man will do His will, he shall know of the doctrine." (Verse 17.)

It is appropriate here to say a word in regard to the expression as uttered by the Lord: "I understand more than the ancients; because I keep Thy precepts."

By the ancients are meant the Ancient and Most Ancient Churches. The Lord's keeping the Divine precepts on the plane of the world and so His making the Human Divine on this plane, brought a light and an understanding there which had never existed before — a light and an understanding which those excellent most ancient and ancient people had not; because in their day the Divine was not Natural, as the Lord by fulfilling the Law made it. There is much about this in T. C. R. 109 and 787.

As the result of the perfect fulfilment by the Lord, in the midst of all the obstacles to this fulfilment in the way of man, the Human on the plane of our life was made Divine. The Law or Word on this plane had not existed actually before. It had only been represented. What is contained in the Psalm existed only representatively before the Lord came into the world, "in all our affliction was afflicted," and actually fulfilled it. Now it is actually fulfilled to us.

In speaking of the difference between the state of things before the Lord came and after, Swedenborg says:

> Then [that is before the Advent] the Lord was only represented, which was done by angels, and so all things of the Church were made representative; but after He came into the world those representatives ceased. The interior cause of this is that the Lord in the world put on also the Divine Natural, and from this He not only gives illustration to the internal spiritual man, but also to the external natural, which two, unless they are in illustration together, man is, as it were, in the shade; but when he is in illustration as to both together, then he is as in day; for when the internal man alone is in illustration, and not at the same time the external, or when the external alone and not at the same time the internal, he is as one who sleeps and dreams, and, presently when he wakes, calls to mind his dream, and draws various conclusions from it, which nevertheless are unreal. (T. C. R. 109.)

We see what is necessary in order to our being in the reality of things by having our external in illustration together

with our internal, in the statement made (T. C. R. 787): "All conjunction of God with man must be reciprocal, that is, of man with God"; and "because man is natural and thinks naturally" as is said in the same number, unless the natural is in illustration, there can be no conjunction; and the natural is provided with illustration only by the Lord's making the Natural in Himself Divine.

By coming into the world and fulfilling actually what only existed representatively before, embodying it all in actual natural life in the world, the Lord has supplied perfectly the means of illustration of our external natural man which is essential to our being in mental daylight if we desire it; and so of entering into actual conjunction with Him. We can now, from the Lord, if we desire it, not Divinely as He did, but in our human degree, fulfil the Divine law through hatreds and temptation, and in a truly human natural be united with the Lord.

That full qualification for this was provided by the Lord for us, in His fulfilment of what is contained in the Psalm, we see from His own words. He said: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you: Till heaven and earth pass one jot or one tittle shall in no wise pass from the law until all be fulfilled." After saying this, what does He add in regard to us, and in regard to our duty? Does He set aside the jot or the tittle of the law to us? Not at all. And why does He not? It is for no other reason than that He has brought to our very hands the aid needed that we may follow with firm step the path of the Divine commandments in which He has gone before. Unless He had done this He would never have added as He did to the declaration as to what He had done:

> Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of the heavens; but whosoever shall do and teach them shall be called great in the kingdom of the heavens.

Abington, Mass. JOSEPH PETTEE.

LETTERS TO A NEW-CHURCH FRIEND AS TO THE "TWENTIETH CENTURY."*

I.

My DEAR ——, I do not purpose in this communication to enter into any extended discussion of the social questions treated in the *Twentieth Century*, but I am free to acknowledge that to me there seems to be an intimate relation between the views of the editor of that paper upon these questions and his views upon religious subjects. Denying the divinity of the Lord Jesus Christ, disavowing any belief in a God, and thus in a Divine Providence and a Divine Word, repudiating all knowledge of a life or a world beyond the present, he very naturally advocates the overturn of much of the existing social order, and the substitution therefor of schemes of human device — schemes evolved from the emotional wills and the short-sighted understandings of men.

I have nothing to say of this gentleman's honesty or sincerity. I am simply characterizing his public teachings. He has not seen the great light that has come to you and to me. To him the Lord has made no second advent, revealing the power and great glory of His truth, and standing forth as Jesus the Christ, His face shining as the sun and His garments white as the light. I can read his address on the Johnstown disaster, in a recent number of his journal, only with pity that he gropes in the dark, when he might walk in the light, and with hope that he may yet discern the clear shining of the heavenly sun. I can but feel that his blasphemy is not against the Holy Ghost or genuine Divine truth, but only against the Son of Man, the truth as he has been wont to regard it when seen through the lens of a false and distorted theology.

Him I cannot judge, but the quality of his work I can and

* These letters, originally penned with no idea of publication, are given to the readers of the MAGAZINE as containing thoughts and suggestions which may be of wider interest and use. They are printed substantially as written, omitting only direct personal allusions and occasional less important paragraphs.

must judge. And bringing that work under the light of Divine truth, I find its quality to be such that I could no more commend and circulate his paper than I could bring myself to utter the things contained in it.

As a New-Church minister, it is my privilege and my delight to teach the immediate presence of the Lord Jesus Christ in all the events and experiences of human lives; to reveal the infinity of His love and the perfection of His wisdom; to show the fatherliness of His dealings with us; to dwell upon the particularity of His Providence; to make known His careful respect for human freedom; to point to the eternal ends He ever has in view; to teach the immanence and reality of the spiritual world, and to show that world and not this to be the realm of true order and of perfect and permanent homes.

Now could I go with these and kindred truths of the new and everlasting gospel in one hand, and with the last, or any, number of the *Twentieth Century* in the other? Would the two hands be working together? Would not the one hand be undoing the work of the other? The discourse on the Johnstown disaster, above referred to, contains these utterances, which are in keeping with the editor's usual teachings upon religious subjects:

> I do not believe there is any God who hears and answers prayer.
>
> There is no reason to believe there is any God who can either make or prevent an earthquake.
>
> There is no evidence that there is any being above or greater than man who can do anything for us at all.
>
> This God that people talk about, this being who is supposed to deal so largely in human affairs, is a pure and simple invention.
>
> If every one would be absolutely truthful the word God would go out of use.

Could anything be more out of harmony with the teachings of the Lord's New Church, than these utterances?

It is not my purpose, as said at the beginning, to enter upon a discussion of socialistic problems. Yet I trust you will bear with me if I briefly call your attention to one or two great principles which, plainly, lie at the basis of the whole

subject, and so should be constantly before the minds of those who would give truly rational consideration to it. Indeed, to the New-Churchman they must hold the place of axioms.

The kingdom of heaven comes not with outward show but with inward power. The world can be really reformed only so fast and so far as individual men are regenerated. If we make the tree good its fruit will be good, but if the tree be corrupt its fruit must be corrupt also. The world may, for a time, be outwardly restrained from the indulgence of its evils, but those evils can only be removed by shunning them as sins against the Lord. There is a profound lesson of practical import taught in the parable of the wheat and the tares where it is said, "Let both *grow together* until the harvest." The harvest is not yet. The world of perfect order and justice lies beyond. During this preparatory and formative period the world's evil must often be borne with for the sake of its good. Too much outward repression will tend to curtail man's freedom to choose and do good, as well as evil. Hence both the wheat and the tares must grow together until the harvest.

Would we coöperate with the Divine Providence we must be content to work slowly and patiently, to repress much of that spirit of haste which is ever ready, regardless of consequences, to root out all the unseemly things about us, and to force the external conditions of heaven (or what we esteem to be such) upon an unwilling and unprepared world. "In Thy light shall we see light." We need to bring every question of the day to the careful test of Divine Truth. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

I remain, your brother in the faith and love of the New Church.

II.

My dear ——, I am rejoiced to hear that you have not changed your religious views at all and that the statement at the close of your former communication was not intended to mean all it seemed to convey.

Still I deprecate most emphatically any commendation or

encouragement of a paper like the *Twentieth Century*. It is not merely a social reform publication, but an outspoken infidel publication. It matters little that the editor is honest in his utterances. So, evidently, are many of the advocates of every form of falsity. I listened in Boston some years ago, to an earnest advocate of the abolition of marriage and the practice of free love who, to all appearances, was sincere in his position. The anarchist — using the term to designate those who would break down all government and leave every man to the unrestrained indulgence of his passions — may be honest and sincere. But you, no more than I, would aid in the circulation of a free-love paper, or an anarchistic journal, even if it were at the same time an earnest and able propagator of social or political views with which we felt in sympathy.

We may make nice distinctions between the religious and the social views inculcated by this periodical. Perhaps *we* may handle the pitch and not be defiled. But the common reader will not do the same. In many cases repeated contact with this specious, honest infidelity — especially when associated with teachings which to superficial view seem kindly, charitable, and self-sacrificing — will break down and destroy a faith which is not yet firmly established in the rational mind. This is peculiarly true of our children and youth. As New-Church parents and particularly as New-Church ministers, it is our work to keep their minds free, as far as possible, of these weedy, poisonous growths, and by no means, directly or indirectly, to sow them with such things.

Not long ago, I met a promising young man, the son of New-Church parents, himself given to study and thought, who had become imbued with some of these socialistic ideas, and was busily and earnestly disseminating them. He had always lived isolated from the Church, but was quite a faithful reader of the periodicals, especially of the more radical of them. But I found, to my great sorrow, that the truths of Revelation were rapidly losing their influence over him. Everything was brought to the standard of a mere natural rationality and measured thereby. He was already beginning

to call in question the teachings of Divine truth upon more than one subject. Baptism was of no consequence — he could not *see* that it made any difference whether one were baptized or not. There had never been any fall of man — he had found a crude book, written many years since by an English New-Church minister, which disproved it. And so on.

When I called attention to the plain and rational teachings of the opened Word upon these and the subjects that were particularly engrossing his thoughts, he at once quoted certain New-Church ministers with whom he had conversed, who seemed to agree with him upon one point or another, or he brought forward the erratic utterances of some New-Church writer which apparently countenanced his positions. Now place the *Twentieth Century* before a youth in this state and what will be the almost inevitable result? Simply a lapse into the infidelity which it teaches.

In my former letter, I spoke of the intimate relation which seemed to me to exist between the social and the religious views of the editor of the above-named paper. In your reply you intimate a desire for a fuller explanation of this remark.

The gentleman in question, judging him by his own emphatic and oft-reiterated statements, feeling that there is no power above man that can do anything for him, must, in the very nature of the case, rely wholly upon a human providence. Moreover, disbelieving in any spiritual regeneration, he stakes everything on social regeneration. To his view the evil, and the essential danger, with man lies without, in the environment, and not within, in the heart. Hence, instead of looking to Divine truth to learn how to regard and deal with the social evils which he discerns, he looks to "schemes of human devise — schemes evolved from the emotional wills and the short-sighted understandings of men." Hence we predicated a palpable and intimate connection between his social and his religious views.

That similar social views are held by those who have an earnest, rational faith in a Divine Being and a Divine Providence, and who regard man as essentially a spiritual being would seem to be, as far as it is really so, the result of a *més-*

alliance, for, if the above positions be well taken there can hardly be a legitimate connection between the two classes of views.

In the light of Divine truth, and in agreement with spiritual common sense, regeneration must proceed from within outward. Individual regeneration must precede and underlie all genuine social regeneration. Men must become children of the Father in heaven before there can be any real and lasting "brotherhood" among them.

I should be glad to feel sure that all New-Churchmen engaged in these and kindred reforms keep this vital and radical truth ever in sight. But I have with sorrow to call to mind the fact that when, a few years since, a New-Churchman sent a blatant labor-reform sheet to New-Church ministers, asking them to give an hour a week to its perusal, he prefaced the gift with a letter in which he stated his presumption that some, at least, had outgrown, or grown tired of, the endeavor to accomplish the regeneration of the individual man, and were ready to direct their energies to the regeneration of men in the mass. This, it seems to me, is the legitimate fruit of looking to outward reforms as a means of building up the kingdom of heaven among men.

I would not oppose outward reforms as an instrumentality for restraining and repressing external evil. But I feel that we, as New-Churchmen, should engage in them, wherever we can do so at all, very guardedly, ever watchful against the danger of hurting the oil and the wine. And most earnestly are we to shun all thoughts or expectations of bringing the kingdom of heaven down to earth through these means. The Lord, as the Word, the Divine Truth, is the only door of entrance to the heavenly life, and whatever seeks to come "before" Him, "the same is a thief and a robber."

What Swedenborg tells us of the social system of the heavens shows that it flows wholly from within and is in no true sense put on from without. It presupposes that those who have a part in it are angels. It presupposes that the kingdom of heaven has gained a place within the individual soul. As this is a state which is reached very gradually—

"by little and little"—so is it with the outward conditions which are the legitimate outcome of this state. They can be realized only very slowly, and to be at all lasting must *follow* the attainment of the inward state. First that which is within, then that which is without.

With respect to the subject of the non-ownership of land, I have sought to be open-minded, and still seek the same, but am unable as yet to see that it is more improper to hold and transmit land than to hold and transmit other property. Every one who is in the endeavor to walk in the light of genuine Divine truth knows, and tries to realize, that he absolutely owns nothing—that all things are given him for use—and that in cherishing any feeling of ownership lies a great danger. That all taxes should be direct seems to me to be as true a principle as that all trade should be free, and I trust that the time is not far distant when the good sense of our people will lead them to recognize the truth and wisdom of both these propositions. That the one direct tax should be laid upon land, I regard as a proposition well worthy of serious consideration, although I am by no means prepared to express an opinion as to its feasibility. All these questions, however, would seem rather to be questions of political wisdom and economy than of direct spiritual principle.

I have not read the "Declaration of Principles" of the Nationalist Club of Boston. I have not read "Looking Backward." The latter I have proposed to read and may do so yet. If I do read it, however, it will be with no expectation of finding in it any very helpful revelation for one who is a student of Swedenborg's "Heaven and Hell." The time was when I should have approached such books with great expectations and very likely should have been carried away with the specious ideals which they set forth. That time has passed. Seeing, as I am now permitted to do through the Lord's new coming to man as the Spirit of Truth, the nature of this life as preparatory to the other, and the purpose of this world as a seminary of heaven, I am enabled to understand something of the Lord's meaning when He says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

It is by overcoming the world that we prepare ourselves for the perfect conditions which lie beyond. There is no other possible way. The one great high-road to heaven for rich and poor, high and low, alike, is through the shunning of individual evils as sins against the Lord. This opens the way for the establishment of the Lord's kingdom within the soul, and the heaven within will lead us ultimately and surely to our perfect place in the heaven without.

Perhaps I cannot close my reference to these new and external methods of helping men, in a more fitting way than by calling to mind the following caution of one of our oldest and wisest ministers: Do not look too long or too exclusively at one thing; for by so doing it comes to assume an abnormal importance in our eyes, and shuts out from our view many useful and modifying truths.

And finally, permit me to say, we cannot study too earnestly those revelations of the Divine Love and Wisdom which the Lord has given to us, nor can we adhere to them too closely. They must be our standards, to which all these questions are to be brought and by which they are to be judged. We need not ignore the social movements now in progress, we may recognize a wise permissive Providence in this social ferment that is going on in the world about us. But of one thing we may be certain, that a general and widespread obedience to the Divine commandments, as the scope of those precepts is now revealed to us in the writings of Swedenborg, would accomplish all that is sought through these reforms in a wiser and better way.

With the hope that we may all progress toward a deeper understanding of the great and luminous truths which the Lord has committed to us, and a fuller realization of them upon every plane of life, I remain, my dear brother,

Very affectionately yours,

Urbana, Ohio. W. H. Mayhew.

A MOTHER'S THOUGHTS.

How do we value the young? and how can we teach them to value themselves?

To all of us to whom has been entrusted the care of the young, as our children, pupils, or companions, must come many instances when we are in doubt as to a right course to pursue in exerting a proper influence over them. From the dependent infant, so loving and satisfactory in its dependence, suddenly comes forth the awaking germs of the free man of adult life. How can we retain the trustful love and minister to this new condition?

Many are the theories laid down for their education. The old method of implicit obedience from a child, with no thought of the special needs of his character, is often brought up, in contrast with present methods. There was the period when "children should be seen, not heard." Children were controlled, but the relation partook little of companionship, fear being a larger quantity than love. I have thought that may have been a reason why the old people of my childhood seemed so much older, that they never allowed themselves to unbend to a child.

The child, long restrained, finally asserts his freedom of thought and act, and then what surprise he creates, if not dissension and separation in the family! He forgets his obedience because the love and charity were left out in its formation.

Such experiences have led many a caretaker of what is called a wilful child to question the method, and to learn that even a child has some rights that should be recognized; but, like all new movements, it has its extreme side. With all good intention, a child is regarded as something to hold all the love, care, and worldly possession. With many, especially with the first child, a feeling of ownership comes in because it is a part of one's flesh and blood, a valuable addition to one's worldly goods. To such a parent will come a knowl-

edge later that something is left out, and disappointment must be experienced by both parent and child. A mother, on finding her little boy sobbing violently, could say nothing, when on inquiry, he replied, "I cannot think what to ask for next." Anticipated in all his wishes, and surfeited in the gratification, there had been no exercise of his God-given faculties, and when the supply failed, it became a serious trouble to him. Too often, inherited possession, even with children of older growth, generates artificial wants, smothering deeper necessities of their nature, from which spring noble, manly endeavor. Macdonald says, "The best a father can do is to enable his son to earn his livelihood in the exercise of a genial and righteous labor."

How can we hold our children in love and obedience, and leave unfettered the freedom that is necessary to each one, to live out his own life? Must this all be experimenting? There are two things which may be done to secure this: that the child should know your love for him, and that he should understand that your love is governed by wisdom which obtains his confidence. In such a relation the two move along side by side, through joys and sorrows. Of course it often seems to the older one that a trivial experience is agitating the younger one, but in the desire to strengthen his character the older patiently waits the issue.

In every one's life are memories of meeting, in little children, a wisdom which touched the key-note of motives, and we recall how, in their earnest questions, we have been led to look deeper in our own hearts for their answer. Why does it not remain? what dispels that innocent trust and clear perception, if it is not contact with *us*, older people; are we not, in a measure, personally responsible? We want to be our child's best friend, in all the breadth of love and charity; can we do it better than by meeting him in his child-like states, remembering we once saw things through a child's limited vision? Do we form a more precious companionship or one capable of grander results, than by coöperating with the young in their plans for work or pleasure? Helen Hunt speaks of it as a rare friendship, so precious that one who

does not take pains to learn, loses a Divine opportunity for happiness.

On the purity of that innocent trust and perception in the child, depends the value of the future man. In a sensitive nature, it may be driven away, to be replaced by suspicion or sarcasm. A loving heart may be embittered for life if, in reaching out for sympathy, it meets with no response of love and charity. If we recognize this value, should we not remember that it has its origin from its Creator, and so shows us the duty to cherish and develop it? Its limit is boundless, its capacity so rich and varied that no attainment exists but is increased by that value implanted from childhood.

Our children must go from us into the world. The whirl of business life calls forth all the mental and bodily activity. They are prepared for this so far as they are made to realize the obligation and allegiance to the Giver of inward value, and to see that, in comparison to wealth, position, literary attainments, and all else, it is paramount in its demands. As sunlight gives life and beauty to all it touches, so will that inward value make better and brighter any future for our young.

As we value our children, shall we not teach them to value themselves? For unconsciously our motives are understood and acted upon more than our words. If we direct our teaching toward the inner motive, rather than to the outward appearance or effect — to the promptings of neighborly love, charitable speaking and acting, rather than to personal aggrandizement or self exaltation—shall we not have less cause for disappointment in our children? We would teach them by our living that their conduct is not to be governed by conventionality or morality alone, except as they bring it into accord with the inner value — that the demands of daily life, business or pleasure, should be held in abeyance to something more valuable within.

The waste of time, strength, and nervous power into which our children are brought in the busy world outside of home, is so much encroachment on that vital power—that same inner value — which it is our duty at all times to consider. A good

father and teacher of the young for many years has summed up a true answer to our question: "a child best learns to value himself, by valuing justice" — and what is justice but the highest form of love?

Orange, N. J. E. C. F.

EGO.

THE Infinite pours into me
The river of eternity;
Not an eternity of times,
Fragments of earth's imperfect rhymes,
But that which thought's analysis
Reveals as time's antithesis.

There are who think the souls of men
But migrate to the earth again,
The past forget, the present know,
And taste again life's weal and woe.
Within this Oriental creed,
There is a grain of heavenly seed:
In aeons that are in the past,
My life in other moulds was cast.
Man's a discretion from within,
Of Wisdom that has always been;
A lens held in the burning rays,
To bring them to a focal blaze;
An iceberg in the ocean great,
That fills immensity of state.

God is the Giver, He the gift,
And man is but a rocky rift,
In which eternal surges roll,
And sing their song of soul — soul — soul.
But, breaking in the rift or main,
Ebbing or flowing back again,
The sea is sea, the same, same sea,
Fit symbol of eternity;

For whether in the fool or sage,
In iron, brass, or golden age,
In mental deep or mental shoal,
God is the same in every soul;
Varied alone by mental forms,
As sunlight is by clouds and storms.

Nor can the centered rays of light
Return into the Infinite;
For man, unlike the beasts of earth,
Is void of knowledge at his birth,
And hence must be in constant strife,
To gain the knowledges of life.
And this develops character,
A substance one cannot transfer;
A mental form which, fully grown,
Each can acknowledge as his own;
Existence, which can never be
Absorbed into Infinity.

Indianapolis, Ind. E. D. Daniels.

Christian Union. — Prof. George P. Fisher in the course of a recent lecture said: "It will not come to pass by artificial agencies or through diplomatic negotiation and compromises, and by treaties framed by ecclesiastical leaders. Historical science will have something to do in bringing to pass this result. That no specific form of church government can boast of being an apostolic ordinance for all time is a verdict which historical scholars are rapidly approaching unanimity in rendering. The Divine right of a particular form of church organization will follow the Divine right of kings, and repose in the same tomb. The overvaluing of externals in religion will be seen to be at variance with the whole drift of the teaching of Christ, and with the nature of the Christian, as distinguished from the Old Testament dispensation. A sense of the supreme importance of the Christian spirit, of the religion of the heart, will more and more impress all religious bodies with the comparative insignificance of the differences in policy, over which there has been so hot a contention."

REV. WARREN GODDARD'S JUBILEE.

Warren Goddard was born in Portsmonth, N. H., Sept. 12, 1800. His father was a physician. His grandfather had been Governor of New Hampshire, and a member of the United States Senate. His grandfather on his mother's side was Dr. Langdon, once President of Harvard College. He entered that institution in 1814, and graduated in 1818, in the same class with Thomas Worcester, John H. Wilkins, Sampson Reed, and William Parsons, with T. B. Hayward, Theophilus Parsons, Caleb Reed, and others in near classes. He first studied theology with Dr. T. M. Harris, of Dorchester, but became deeply interested in the doctrines and desired to preach them when a minister should be needed. Meanwhile he studied law with Hon. John Reed in Yarmouth, and with Prof. Parsons in Boston. He also taught school somewhat and was licensed for some years, preaching at Abington and elsewhere. In 1839, Sept. 19, he was settled at Brockton, then North Bridgewater, and remained in active duty till 1865. Since that time he has resided there, doing much ministerial service there and elsewhere. Though he is now in feeble health, he was present Sept. 19, 1889, and made a brief response to the addresses made to a large congregation in the church, which was richly decorated with flowers.

The exercises began with reading from the Word, Num. xxiv. by Rev. T. O. Paine, who also led in prayer.

The hymn "The Lord is my Shepherd, no want shall I know," was then sung.

Rev. Joseph Pettee then delivered the following address for the clergy:

On Thursday, this day of the week, fifty years ago, Warren Goddard, now eighty-nine, then thirty-nine years of age, was ordained as a minister of the New Church, and installed as pastor of this Society. The occasion is a rare one, and of rare interest to us all; and at this jubilee observance, I, an intimate associate of his through the whole course of his ministry, have been requested to

say a few words for the clergy. From the necessary limitations my remarks will be brief.

Mr. Goddard has position among the earlier ministers of the New Church. He was at Harvard College at the same time with Thomas Worcester, T. B. Hayward, Sampson Reed, and others of the early receivers of the doctrines. Thomas Worcester was licensed to preach in 1818, and ordained ten years later, in 1828. Some time before 1839 — I have not the exact date — Mr. Goddard received a license, and preached under it in various places, especially in Abington. His ordination took place eleven years after that of Thomas Worcester. Still it was the pioneer work of the New-Church ministry in which he was called to participate; and it was this kind of work that gave character to his ministry.

The work of introducing the New-Church doctrine into the world, though essentially a Divine work, required and used human instrumentality, and that of a very marked character. This is eminently true of the part of it to which Swedenborg was called, and in which he acted. To write and publish in the world the truths in a great measure new, contained in the Arcana, the Doctrines of the Lord, of the Sacred Scripture, of Faith, and of Life, the Heaven and Hell, the Divine Love and Wisdom, the Divine Providence, the Apocalypse Revealed, and the other of Swedenborg's works, was an undertaking which, though there must needs be man's coöperation, no mere human agency could ever have brought to a successful result. This is indeed in a sense true in regard to every good work in the world, but preëminently so in this work.

But these works contain truths in new and higher forms. They involve a new and fuller opening of the Scriptures, which is in effect a new revelation — a clear manifestation of what had before been hidden in their internal sense. These truths involve a second coming of the Lord in power and great glory. Just think now what a work it must be, only bringing to view the human agency, to receive into understanding, heart, and life, the things of this new revelation. Think what it must be, when "darkness covers the earth, and gross darkness the people," to have embodied in human understanding and experience, so as to have a fixed and immovable foundation there, measurably, at least, what is contained in works like those referred to — the Arcana, the Apocalypse Revealed, the Divine Love and Wisdom, the Divine Providence, the Doctrine of the Lord, the Sacred Scripture. All that

belongs to such a state as this must in some good measure be secured in the real life of men, or the great blessing to the world which the New Church is designed to be, cannot be attained. Without interior understanding and reception in the heart, the very essential of the New Church is wanting. The New Jerusalem comes down from God out of heaven, and it can only come down by being thus worthily interiorly received. Unless the truths coming from God out of heaven in the works above alluded to, have a living, intellectual, and practical existence in the minds and hearts of the individuals and smaller and larger bodies of the church, it does not and cannot exist.

It is in this great work, the development of this great essential of the life and growth of the church, that he whose fiftieth anniversary as a minister we are contemplating, has been substantially engaged. His labors have looked constantly to the end of making the power and great glory in which the Lord is now revealing Himself, a reality in the church in the world. In his teaching he has had constantly the end in view, whether it has been in his conscious thought or not, to contribute to this result. And he not only did this in the beginning of his work — he has continued to do it. This interior reception to which he has applied himself needs continually to be taking place; and to be performing effective work in this direction — to be laboring successfully to give these high and holy truths a large place in the generations as they come forward — is to do the work of charity, of love to the neighbor, in one of its highest forms; for it is promoting in men the development of that which by bringing them near to the Lord and much under His influence is greatly improving their well-being and happiness.

In regard to the spirit that ought to be active in the work he was doing, and which we doubt not actuated him in it, we learn distinctly from a comparatively early discourse of his based upon the words of the Lord to His disciples when they had been unsuccessful in fishing: "Cast the net upon the right side of the ship and ye shall find." (John xxi. 6.)

He first explains the correspondence of the pairs of organs in the body and states that:

> The right members signify the good of a thing which the members represent, and the left signifies the truth; the right ear the good or love or delight of obedience, the left the truth of it — the right, whatever of obedience belongs to the will, the left, whatever of obedience belongs to the understanding.

He continues :

Therefore the right side of the ship signifies the good of doctrine ; and to cast the net on the right side of the ship is to teach from the good of doctrine, and thus it is to teach that good of doctrine, or the good of life. For *what we teach from, that we teach.* When we have learned true doctrines, see them to be such, and understand them, but do not live up to them, and thus do not really love them, we have received the truth of doctrine, but not the good ; and if we undertake to teach the doctrines to others, we teach from the truth of doctrine, and we teach only the truth of doctrine separate from its good ; for we cannot communicate what we have not. The true spirit, life, and power of it is wanting. It may perchance fall upon good ground — upon those who live inwardly and outwardly a good life, and in them be united with good ; but the influence which proceeds from us tends only to convince their understanding of the truth, and to separate the truth from good. But with most men we should fail even of convincing their understandings ; and if we should be successful in this, still all that went from us, all that we could communicate, would produce no lasting effect ; it would not elevate the state of their life, their wills, which are the men themselves ; and by thus casting on the left side we should take nothing. But when we live the doctrines, and love the doctrines, and love the things which true doctrine teaches, — when we cultivate a living interest in them, — a spirit is breathed forth into our instructions ; the sphere of our life goes forth actively in our words, giving them momentum and force to reach where mere words and icy reasonings can never penetrate. The cold light of winter, however bright, falls powerless upon vegetation ; but when the vernal heat comes in the rays, the hard and frosty surface of selfishness is loosened and softened with humility and repentance, and the seeds spring up from the earth towards heaven. (N. J. Mag., Nov. 1839.)

We cannot doubt that fifty years teaching of the doctrines in the spirit here described has contributed largely to the great end contemplated ; and that the great truths revealed to men of this age in the fuller opening of the Scriptures, have been brought into human life and experience, as they could not have been without the special and peculiar work of our venerable brother.

Only one other point. One of the truths of Scripture which is clearly brought out and explained in the doctrines is, that "None is good but one, that is God" ; that "A man can take nothing except it be given him from heaven," and that, as the Lord again taught : "Without me ye can do nothing." The truth brought to view in these passages holds a very central place. It holds such a place that efficiency in all useful work depends upon the practical recognition of it. According to the minister's recognition of this in his own life is his usefulness in greatest measure determined. If this is feeble and weak, his usefulness is much limited ; if this is vigorous and active, his influence for good will be wide

in proportion. The more full and vital this recognition is, the greater will be the minister's efficiency in the family and its various relations, in that of husband and father. According to this recognition of entire dependance upon the Lord, from the heart confession more or less full, that all life, all good, all salutary power are from the Lord alone, is the efficiency of a minister and pastor of a society, and his influence in the larger bodies of the church with which he is connected. If this trait is in good measure developed, there will be power in the preaching and in the pastoral work to help the society forward in the development of truly Christian life; and in the duties of the minister to the larger bodies there will be efficient aid in securing the larger, broader uses to which the larger bodies look and which they are laboring to secure.

Now if there is one characteristic of the teaching of him whose ministerial service we are contemplating which is more prominent than another, it is this: That there is but one Being who has life as His own, and that that Being is God; that every thing which has life, has it only by virtue of its being recipient of life from the one source of it; and that each thing to be in the true order must return it to its source; and that the lower involuntary things do this by contributing all the way up to the higher, the mineral to the vegetable, the vegetable to the animal, and all to man; and that true order with man, who is a form receiving life rationally and freely is to embody it in such loving, useful work as the Word of Him from whom it is requires, and with the heart acknowledgment that all the ability for such work is from the Lord alone.

This great truth held the central place in our brother's teaching in the first years of his ministry, and is now holding it with unabated emphasis; and all through it has occupied, we doubt not, practically this high place.

The description of the city described by the prophet Ezekiel, representing the holy city, New Jerusalem, closes with these most remarkable words: "And the name of the city from that day shall be: The Lord is there."

The prominence given by our brother to the point just dwelt upon, looks directly to the condition predicated in regard to the name of the New Church and favors the assurance that amidst human infirmities common to us all, our brother, in his central official life has, from the Lord, contributed directly to the estab-

lishment of the great principle that the Lord is the all in all of the Church — the great principle involved in the Divine declaration: "And the name of the city from that day shall be: the Lord is there."

Mr. F. A. Dewson then made an address for the laity:

We have come together this pleasant autumn afternoon, borrowing a little time from the engrossing cares of office and workshop, or from the scarcely less absorbing duties of the home and social life, that we may offer to a well beloved and respected friend and neighbor — during many years our chosen teacher in the truths of Christian faith, and the leader in our efforts to subordinate the life of this world to the heavenly life — that we may manifest to him our affectionate regard, and express to him our appreciation of the faithfulness of his labor in the Lord's vineyard during the fifty years, now drawn to a close, in which he has borne commission as an authorized minister of the New Christian Church, and the many other years spent in equally faithful and earnest preparation for this, the work to which his whole earthly life has been devoted.

That the office and function of this ministry is the highest and most important of all the manifold uses in which the talents received by us of the Lord may be exercised, is a truth which is acknowledged, in words at least, by every member of any Christian Church.

That we should, then, make use of so rare an occasion as the present, one which marks the drawing to a close of nearly if not quite seventy years of manhood devoted to a use quite far removed as to natural ambitions and aspirations from those which occupy the desires and activities of most, even of New Churchmen — that we should seek to derive from such an opportunity, a deeper inspiration for our own poorer ambitions, a more potent and active desire to gain the full benefit we ostensibly seek in acknowledging the value and undertaking the support of such a ministry, is far more important than the mere external expression of kindly and neighborly feeling, which unless it be the clothing of an active and permanent desire to be first and last and always in constant effort to support and coöperate in the heavenly uses for which alone we ever exist, would only leave us, after a few brief hours, more self-complacently absorbed in the pursuit of natural goods and pleasures than before.

Our General Pastor, Mr. Pettee, himself a standard bearer of

our faith for more than half a century, stands with us today, as always, the representative of the class of faithful and devoted ministers of the New Church, still active in the service of their congregations and of the church at large.

He presents to us, for them, the attitude in which they stand toward the use in which they are engaged, and thus their relation towards all other uses and duties — employments which may be more or may be less remunerative than their own, but which are certainly more and not less attractive to the natural inclinations of the great majority of men.

He and they embody to us too, in some measure, the genuine satisfactions and compensations which come to them from the spiritual side of their lives; and they say but little to us in words, even if conscious in their hearts to any discouraging extent of the sacrifices they have made on the natural side of their lives. Perhaps their wives and children bear the most of this burden for them, but from themselves it is rare that we, whose duty it should be to care for them with unusual tenderness and scrupulous devotion, ever hear a word of suggestion, far less of reproach.

It is permitted me to stand here today as a representative of the laymen — as one of that multitude for whom as children, as men, and as women, are needed the constant, devoted service of a body of men consecrated to spiritual uses.

For more than seventy years the church in Massachusetts has enjoyed the ministrations of a small and but slowly increasing number of men, who for the sake of our spiritual good have devoted their lives to the study and development of the heavenly truth needed to guide our steps in the way of heavenly life; who have given us their needful services and affectionate sympathy in the baptism and marriage of our children; have stood with us when death has brought the sad experience of parting from those we love; and have been constant and earnest in their efforts to conduce to our spiritual and natural welfare in every function of their office. We know that they have been, almost without exception, men of unusual mental capacity; men who in any of the secular pursuits of life might have attained a measure of success and reputation far beyond what most of us as laymen have attained; and we know that they have been content to live without fame, without wealth, happy in the consciousness of the worthiness of the use they had chosen, and looking for no reward beyond it.

Fifty years' personal experience as a layman in the church, from boyhood to mature manhood, leads me to feel, however, that the desires and aspirations, yes, and the reasonable expectations of those who half a century ago hoped so much and labored so well in the training of their children for the future growth of the visible church, have fallen far short of realization.

And this is why I ask, today, the question — a question which each must answer for himself — "Have we as laymen fulfilled with equal self-devotion the implied contract?" And speaking for myself, I must acknowledge with humility, we have not.

It is not a question of compensation in money alone, though even upon this lowest plane we might well feel some sense of rebuke and shame, when brought to this comparison. Not this only, but far deeper cause for discouragement might be found, did not the very use itself lift the thoughts to higher ground.

Do we meet the earnest work of the ministry with equally earnest desire and effort for the proper training of our children? Do we carry their teachings and the teachings of the Divine Word and the Heavenly Doctrines into our business and social relations, day by day and hour by hour, or do we fall eagerly in with the current of common life as it flows along, enjoying the almost desperate striving for political success or pecuniary emolument, quite as much as if this life and its ways were the only life, as do those who have no thought or care or knowledge of the heavenly purpose of earthly life?

These are the questions we must often ask, and such occasions as the present are only of permanent use so far as they suggest and urge them upon our notice.

Thinking then of the value of this life and its experiences as a training into a love for the Lord's life of heaven — a life of love for the good of others first, and quiet joy in uses freed from personal care, but secure in His love and providence — who would not rather stand at the very threshold of the heavenly life, as stands the friend around whom we gather today, looking back upon a quiet and uneventful, but full and fruitful natural life, leaving as representatives six worthy sons — three, ministers like himself, and one a teacher upon another plane of life — and now quite ready to enter as quietly and trustfully upon the duties which still await him? Who would not prefer to stand as he stands today, rather than to occupy the place with all its duties, cares, and grave re-

sponsibilities of the man whose activities and ambitions have gained him the temporary possession of millions? or of him whose strivings have gained him only the still more empty honors accorded the successful soldier or statesman?

Never were the services of the ministers of the New Church more needed than today; and only the right thinking and living and doing of New-Church laymen can provide for their fulfilment.

First, By appreciating, encouraging, and responding to the efforts of those now with us.

Second, By training our children to love, and enter into life, at least in the spirit of such uses; and

Last, By making our own worldly success the measure not of hoarding for an unknown future, or spending for present self-gratification only, but of faithful stewardship of the means, which however earnestly gained, are still the Lord's own gift, for the promotion of His uses.

The hymn "Blest be the Tie that Binds" was then sung.

The address for the Brockton Society was given by Mr. Rufus C. Kimball, and was as follows:

Dear Brothers, Sisters, and Friends: This fiftieth anniversary of the settlement of the Rev. Warren Goddard as pastor over this society, after all the good, beautiful, and appropriate words, both in speech and in song, have been heard, the occasion would not seem complete without some one to speak for the society and its friends who have been blessed with the privilege of having enjoyed a close and intimate relation with him for the full fifty years. This pleasant duty your committee has assigned to me, but the few words I shall say will poorly express the happiness and benefit to me in having my earthly life with its duties so provided for. Fifty years is a long period of time to look forward and contemplate the changes that will occur, but which has quickly passed with the wonderful provision of our Heavenly father for our life work and its duties. I feel that my testimony to the great use in the Divine Providence of the Lord that our dear and beloved pastor and friend has performed for us will be confirmed by all; and that all will agree that this society and community have been elevated and made better by having a man whose whole life has been devoted to the building up of the Lord's New Church in himself and others,

and that it has been of an inestimable value in helping and leading us to a deep love of the church, and a life in accordance with its teachings, and not only those of this society, but of our large and intelligent community that have made his acquaintance, I trust can respond to the love and respect in which he is held in our affections, and which have often been expressed with deep feeling.

It seems to be almost an exceptional Providence that such a man has had his long life passed with us, and his daily walks in our streets at his age are as a benediction, and may he have strength given him to continue them with us many days. Yet they may be with "labor and sorrow," and I am very sure they will be of use in helping us to walk in the paths that lead to eternal life.

Rev. T. F. Wright, speaking for the Bridgewater and neighboring societies, said that they had from a very early day come to regard Mr. Goddard as a strong defender of the faith when it was much despised. Mr. Goddard had been known to walk eight miles to Bridgewater, Sunday morning, preach to the people, and then walk home again before eating. The priests of Israel were taken from the tribe of Levi because that tribe represented conjunction with the Lord. It was not enough that a minister should be of Reuben in teaching only, nor of Simeon in securing obedience to law; both these are necessary, but as means to an end, namely, conjunction with the Lord in heart and life. This had been Mr. Goddard's effort and good had resulted from it.

Mr. Wright read a poem written by Miss Olive Howard, of Brockton.

Rev. James Reed introduced his remarks by reading a letter from Judge Mason, whose presence had been hoped for. Continuing, Mr. Reed said that, as the intimate friend of his father, Mr. Goddard had been his own valued friend from his earliest recollection, and had been beloved all that time. Though Mr. Goddard had once remarked that he was born on an unlucky day, Friday, the Friday of his birth was certainly a fortunate day for the New Church. Mr. Reed then presented the following tribute:

TO WARREN GODDARD ON THE FIFTIETH ANNIVERSARY OF HIS ORDINATION.

Friend of my infancy and youth,
Not less beloved in manhood's prime,
Thou faithful minister of truth
Through fifty years of earthly time,

Most gladly do I join my feet
With those that come, a grateful throng,
To bring thee loving tribute meet
Of speech and poesy and song.

A single word is mine to say,
First spoken by the Lord above,
Then caught by angels on its way
To earth: that blessed word is "Love."

Faith, hope, and love: these three abide,
To gladden all our heavenward way,
To bid the storms of sin subside,
To turn our darkness into day.

And truly, as the apostle saith,
Love is the greatest of the three.
It sweetens all our hope and faith,
And crowns this golden jubilee.

After the singing of another hymn which had been composed by Miss Howard, Mr. Goddard himself rose, and in a voice which could be heard all over the church, said:

Today is the semi-centennial anniversary of the institution of this society according to the rules of the General Convention.

I congratulate it upon its progress in an internal way, and I feel exceedingly grateful and thankful to them for the acknowledgment that I have had any part in it.

I have very many things to say — very many things that I think would be interesting, but under all the circumstances of the case it seems to me better to omit them all.

Again I heartily thank the society, and desire to return their affectionate regard with an equally affectionate regard on my part.

He then pronounced the benediction, and the exercises closed.

The Brockton Society invited their guests to partake of refreshment in the lecture room, and an hour was enjoyed in social intercourse concluded by speeches from Rev. Messrs. Hinkley, Paine, Stearns, Werren, and the brothers, Warren and Henry Goddard.

FOLDED HANDS.

Pale withered hands, that more than fourscore years
Had wrought for others, soothed the hurt of tears,
Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart;
Now, stirless folded, like wan rose-leaves pressed
Above the snow and silence of her breast;
In mute appeal they told of labors done,
And well-earned rest that came at set of sun.

From the worn brow the lines of care had swept,
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite away,
And given back the peace of childhood's day.
And on the lips the faint smile almost said:
"None know life's secret but the happy dead."
So gazing where she lay, we knew that pain
And parting could not cleave her soul again.

And we were sure that they who saw her last
In that dim vista which we call the past,
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the olden speech,
The dear sweet names no later lore can teach,
And "Welcome home" they cried, and grasped her hands.
So dwells the Mother in the best of lands.

— *Margaret E. Sangster.*

Correction.— In "An Autumn Note," in our October number, "battle-throated" was accidentally made "bottle-throated," and "heads" should be "beads."

OPEN LETTERS.

THE GARDINER INCIDENT.

Our readers will remember that upon the opening of services at Gardiner, Me., by Rev. J. K. Smyth, an Episcopal clergyman so far forgot charity and the Sabbath as to read, in place of a sermon, the old attack upon the New Church made by Bishop Burgess. We are happy to present some report of the reply:

Mr. Editor: In reply to your note suggesting that an answer to Bishop Burgess's sermon, which was read in Gardiner this summer, would best be made, I would say that, on the last night of my visit in that place, I made a statement at the conclusion of my lecture of the true teaching and spirit of the New Church, appealing for fair judgment and defending the church against unjust accusations. Previous notice had been given that such a statement would be made. No direct allusion was made to the bishop's sermon, but the more important points of criticism contained in it were considered. The church was completely filled, and what was said was listened to with the closest attention. The evident interest manifested, as well as the expressions of thankfulness by persons who were strangers to me that such a statement had been made, led me to hope that, while much was of necessity left unsaid, some good was done.

Rev. H. Clinton Hay preached the last three Sundays in August, and friends in Gardiner write that his services were much appreciated, the interest being maintained to the close and a good ending made to a full and apparently useful summer's work.

Fraternally yours,

Sept. 18, 1889. Julian K. Smyth.

THE MESSENGER'S STATEMENT OF FAITH.

Having indicated in a recent article in the *Messenger* some defects which its statement of our faith seemed to possess, with a view to the preparation of one useful in that and in many other publications, we have received letters from which we print extracts

here, because we propose to keep the matter open in the hope that a good result will follow:

I like very much your communication on Statements of Faith. "A brief, sweet, round, rhetorical, winning, Bible-inspired statement" is indeed what we want. Can you not go ahead and prepare one? You could publish it tentatively in the MAGAZINE. My own preference is that it be in every-day English, avoiding the term "devil," when evil is meant, and the use of the verb "to will." I know the difficulties in the way, but the statement ought to be in every-day language, even if some brevity must be sacrificed. Then it could be published anywhere and used anywhere. A successful effort will perform a great use.

GEORGIA.

As a New-Churchman of fifty-five years' standing I desire to thank you for your criticism in the *Messenger* of the Statement of Faith. Ever since the present form was adopted, I have had a mortal hatred toward it, as being repulsive and imperfect. There is nothing attractive in it, and nothing that a good old orthodox might not subscribe to, except the 1757 epoch. The whole science of correspondence both as it exists in nature and in the Scripture is entirely ignored, while that important fact in the intimate relation of the two worlds is wholly omitted, together with divers other faults. I hope you will pursue your work till success crowns our efforts.

MAINE.

THE KING'S CHAPEL LITURGY.

IN our September issue we copied an extract from the *Christian Register* which contained an account of a funeral in which certain Calvinistic expressions had been used. We are glad to learn from the subjoined letter that the writer's account was erroneous, and that the King's Chapel liturgy does not contain the very objectionable expression, "God's wrath," and others similar. The Unitarians are far removed from such ideas.

BOSTON, Oct. 10, 1889.

Editor of the New-Jerusalem Magazine:—

DEAR SIR: There is a reference, in the *New-Jerusalem Magazine* for September, to the funeral of Mr. Foote, in which a serious error occurs. The writer says that the officiating minister repeats

the words, "Worms of the dust," and "God's Wrath," which belong to another faith and an iron bound creed.

We were the officiating clergymen on that occasion, it is therefore proper for us to say, that neither of the two phrases quoted occurs in the burial service used in King's chapel nor anything resembling them, and that neither of us used any such expression.

The chapel liturgy does say that "worms destroy this body" after death. We believe that this statement has never been questioned even by critical theologians.

With great respect, truly yours,

A. P. Peabody,
Edward E. Hale.

SWEDENBORG STUDIES.

EXPLANATION OF HIS STYLE.

Readers of classical Latin who take their first look at the doctrines in the original are a little apt to be offended at the simplicity of the style, so utterly free from rhetorical effects or even from the grace of the essayist, and they are inclined at first to attribute this style to ignorance of classic models or to the general degradation of ecclesiastical Latin. Neither supposition is correct. From some of Swedenborg's earlier works it appears that he then had a polished style, and in all his works he is as free from literary slovenliness as one would be who had once taken pains to be classical. The reader presently begins to enjoy the simplicity, and then to perceive that it is exactly adapted to the purpose, and he notes it as one of the qualifications of the man for his office that he put aside all attempt to literary art and addressed himself alone to telling the truth in the plainest possible terms.

He once gives an explanation of this style, namely, in the preface to his *Prodromus on the Infinite*, published at Dresden and Leipsic in 1734. He there says:

Here you see philosophy reasoning concerning the Infinite and the soul, using both the most familiar words and a humble style,

that is, speaking without terms sought from a metaphysical storehouse; and this in order that nothing unknown or sublime in the words may delay the mind thinking of the words as well as of the thoughts, and turn it away from the subject. When a sublime subject is treated of, pains must be taken that no word shall cause delay. I would therefore that the book should present itself in the simplest form and not otherwise than in the style of familiar speech.

It may be that translators of the doctrines from the Latin would gain a hint here as to the need of using familiar speech, seeing that this was clearly the aim of the author from this time forward.

ZORPA OR ZAREPHATH.

THE reader of A. C. 9995 is perhaps surprised to find that the widow to whom Elijah came, as is told in 1 KINGS, xvii. belonged to Zorpa. The place is commonly known as Sarepta from the form of the name used by our Lord in LUKE iv. In the Old Testament it is called Zarephath. But the fact is that in 1 KINGS xvii. the word is used in the singular form which may be pronounced Zarpha, and in OBAD. xx. in the plural form. Thus Zorpa or Zarpha ought to appear in 1 KINGS xvii. and in referring to the passage the Hebrew singular Zarpha and plural Zarephath and the Greek Sarepta are admissible, especially the first and third.

FIRST NOTES ON THE SCRIPTURES.

CONTINUING our notice of striking passages in the early studies of Swedenborg in Scripture, when he wrote a commentary never published, we come to the thirteenth chapter of GENESIS which tells of the journeyings of Abram and Lot. Of these he says in *Adversaria* I., 171:

> The journeyings and lives of the Israelites, as here of Abram, are only types which succeed each other, even down to the last times; the Messiah alone and His kingdom are the very antitypes.

This use of *effigies*, which we have translated antitype, in contrast with type (*typus*), shows that he regarded it as rep-

resenting the person or thing signified, the original of which the type was prophetic. In the "Arcana," 51, he says that the spiritual man is the image and the celestial man the likeness (*effigies*) itself, and in A. C. 4904, he says that "the image vanishes when the antitype (*effigies*) appears, meaning that the representative rites of Judaism were abolished when the Lord came. Thus we see his idea in "Adversaria" I., 171, that the journeyings were representative of the states of our Lord's life, — which is the clue to the whole doctrine of Scripture.

Again we find the words:

Nothing took place in the life of Abram, as was said above, which did not represent in a certain type that which would occur in his posterity even till the antitype (*effigiem*) itself, the Messiah. (174.)

Let us next note the words:

In every man there is a spiritual and a natural, or an internal and an external. As a man is, so is a society consisting of many. By the highest, the Creator of all, man was so made that the spiritual rules the natural, that the spiritual should hold subject to itself and as a master should rule over its natural man. (182, 183.)

The next step is to describe the quality of the natural man:

The appetites and desires of the body or the flesh flow from two loves like streams from their fountains, and these are the loves of self and the world. (192.)

Thus among pages of commentary are found these gleams of great truths. As again of sacrifices we read:

It is known to every one that sacrifices were instituted among the descendants of Abraham and indeed by Jehovah God through Moses. It may also be known to every one that those sacrifices were nothing but types which represented some living antitype (*effigiem*). (196.)

We come now to a remarkable passage which sheds a flood of light:

Believe me, my readers, for I speak the truth, that in every word, yea, in every jot which proceeds out of the mouth of Jehovah God, there are arcane things, and such universal combinations as contain in the present an infinite series from eternity to eternity, what is and will be from the beginning of heaven and earth even to their end. For whatever Jehovah speaks by His Word and Holy Spirit, He is in it, with an infinity which can never come into the light before human minds. Very little, scarcely that, is revealed. Nor is this plain except it be made so by the rising sun, Jehovah God, who is the sun of wisdom and who enlightens, with some rays of His light, the minds fixed in deepest shade. (210.)

As we know, the revelation was only beginning, and to this truly humble mind the sun itself was to arise. He already saw clearly that everything referred to the Messiah, and thus the way of wisdom was open. See, for instance, what is written in 214:

The end of ends to which the intermediates look or the antitype which the types represent in continuous series, is, as said before, the Messiah Himself, both when He should come to save the world and when to judge it; therefore His two advents are everywhere represented in the types of the Old Testament.

And now follows another conspicuous passage:

That a spiritual sense is involved in every letter of the Divine Word is very plain from what has been explained and from what is to follow. For it was Jehovah God who spoke by Moses and who sees the future in the present, and thus spiritual things deep within the natural created by Him; differently from human minds which see only present, low, and external things and not those which are high and internal, still less the future, unless the eyes be opened and thus enabled to see obscurely a little of what is in the letters. The spiritual is the very life in the Word, as the soul is in the body. (289.)

Going on we come to a few lines which contain a private memorandum of marked interest:

This was written in the presence of holy men confessing their iniquity, who were in heaven as was told me and were then

already in the kingdom of God, praising Jehovah God. Whether this is to be inserted shall be seen later. (317.)

It appears from these words that we have here mention of a heavenly society with whom his thought upon this passage brought him into perceptible relation. That every passage is a link with some society of angels he afterwards fully knew (see S. S. 64); this seems to have been his first intimation of it, and he therefore expressed a doubt in closing as to inserting the mention in the printed copy, which he clearly contemplated.

The next passage which we will quote is of a similar character — a private note — and tells us of another instance of perceiving angelic presence and assistance while in this study of the Word:

This, with what has been written from verse 41, was told me in substance and almost spoken, even by infants, who were then with me and even spake through my mouth and directed my very hand.

Some time after this he says that he destroyed what was written by dictation. Here he indicates the sweet companionship of angels who lived in the light of Scripture and rejoiced to have that light extended to the earth, pressing in as it were to assist the work which could be done only by Swedenborg's rational development. The passages here quoted were written about September, 1745.

The world is wide
With time and tide;
And — God is guide:
  Then do not hurry.

That man is blest
Who does his best
And — leaves the rest:
  Then do not worry.

— *C. F. Deems.*

BOOK NOTICES.

WHITHER? A THEOLOGICAL QUESTION FOR THE TIMES. By CHARLES A. BRIGGS, D. D. New York: Charles Scribner's Sons. 1889. pp. 300. $1.75.

PROFESSOR BRIGGS, of the Union Theological Seminary, is well known by such volumes as his "Messianic Prophecy" and "Biblical Study." In this volume he has attempted a singular task, that of correcting his fellow Presbyterians by their own standard, the Westminster Confession, and showing them that it is in many respects superior to more modern views, so that the popular demand to revise it in the direction of more modern theology is an absurdity. This is an unexpected claim, but it is seen at once that it is not made in a blindly conservative spirit or out of reverence for the Confession, and that it is to be proved by thorough investigation and carefully collected quotation. Dr. Briggs finds much fault with the Westminster Confession. He does not apologize for it, but he shows with sufficient thoroughness that its authors were wiser than such men as the Hodges, Howard Crosby, and others.

Let us note some of his positions which are of general interest. His charge is as follows:

> Modern Presbyterianism has departed from the Westminster standards all along the line. The Westminster system has been virtually displaced by the teachings of the dogmatic divines. It is no longer practically the standard of the faith of the Presbyterian Church. The catechisms are not taught in our churches, the confession is not expounded in our theological seminaries. The Presbyterian Church is not orthodox judged by its own standards. It has neither the old orthodoxy nor the new orthodoxy. It is in perplexity. It is drifting toward an unknown and a mysterious future.

He has a poor opinion of Mr. Moody:

> There is nothing permanent about these evangelistic labors. Mr. Moody and his followers are crude in their theology, pursue false methods in their interpretation of Scripture, spread abroad not a few serious errors, and on the whole work disorganization and confusion.

He sees grave mistakes made in the past history of the church and still continuing:

The Pharisees claimed to be orthodox and condemned the Saviour of the world. The Greek Church claims to be orthodox and has remained stationary for centuries. The Roman Church parades its unity, catholicity, and orthodoxy, and yet it used every diabolical art to prevent the reformation of the church. The reformed scholastics divided the church into hostile camps. The tendency in the Presbyterian Church has been from bad to worse since the Westminster Assembly.

We note among grounds of arraignment that the word "verbal" before "inspiration" has been put in, and to this he objects, because, to use a New-Church expression, this places the appearances of truth in the letter on a par with the real truths; that the Word is not read in worship so much as the Assembly advised, which was a chapter from each Testament at every service; and that they are reckoning books canonical by tracing them to human authors, when the confession looks rather to the evidence of the Spirit in the reader's mind.

So in regard to prayer, the Assembly recommended the use at every service of the Lord's Prayer, but this is not now done; in regard to singing, the Assembly called for chanting a psalm, but this is disregarded; as to atonement, nothing now but the death on the cross is spoken of, but the confession was much wiser; and while the younger Dr. Hodge denies that God can forgive, the confession is full of that subject.

On the other hand Dr. Briggs shows that the confession, differently from what many have claimed, really taught the damnation of non-elect infants, and he goes so thoroughly into the matter as to quote several horrible things that were said by the members. Yet again he commends the confession for its emphasis on the near second coming of the Lord, now wholly ignored.

We have been so much interested in this volume, so well printed that reading is a delight, that we have dwelt upon it fully, but we must give Dr. Briggs's idea of the church of the future:

There are dreadful possibilities of discord, strife, schism, and chaos of sects, but there are also blessed possibilities of concord, coöperation, and the reunion of Christendom. The ultimate Christianity that will suit our race will be as much higher than Protestantism as Protestantism is higher than Romanism. Progress in theology for Congregationalists aud Presbyterians consists in first rising to the height of the Westminster symbols and then, from these as a basis, rising to something still higher.

Is the church of Jesus Christ to drift along in the rear, too conservative to make any more progress than it is forced to make; too reactionary to be aggressive except in attack upon those who would excite it by criticism and stimulate it by discoveries to take its proper place in the advancing host of God? Research,

speculation, investigation, invention, discovery are everywhere welcomed save in theology. There are Christian soldiers who will not pull back with the reactionaries, who refuse to sleep with the conservatives, who decline to drift idly with the stream; who will use all the energy of human nature and all the results of modern learning in theological research, in religious discovery, and in ethical invention, looking to their enthroned Saviour for strength, and following the guidance of the Divine spirit in quest of the truth, the sanctifying truth of God. Truth fears no light. True orthodoxy seeks the full blaze of the noonday sun.

JONATHAN EDWARDS. By A. V. G. ALLEN, D. D. Boston: Houghton, Mifflin, & Co. 1889. pp. 400. $1.25.

THE skill of Prof. Allen, of the Episcopal Theological School, Cambridge, has given us a brief but sufficiently clear account of Edwards. His philosophy is of course to be fully studied only in his works, but in this handsome volume we have a very distinct view of him. Born in 1703, of a race of ministers, and dying in 1758, in what was then the backwoods of America, Edwards lived in a period of intense religious ferment and was himself a large agent in the agitation. From childhood he was concerned with thinking on great subjects and first came near to Emerson's pantheism. He graduated from Yale in 1720, was a tutor there for a time, and then in 1726 was settled at Northampton, where he remained twenty-three years, leaving that place at the request of its people and going to Stockbridge among the Indians for six years. Just at the last he was called to be President of Princeton College, where he died after a year in office.

Beginning with the idea that "space is God,' he went on to the idea that God's will is the absolute will, that evil is due to the withdrawal of God's care, and that God is as much engaged in providing hell torments as in saving the elect. Edwards said that at first this doctrine was repulsive to him: "It used to appear like a horrible doctrine to me." But he overcame his repugnance and, though his view of the Divine sovereignty seemed to exclude repentance, he was the first revival preacher in America, opening the way for Wesley and Whitefield. His preaching was for the sake of keeping up a perpetual dread. "As you hate God, he will hate you forever. He will become a perfect enemy, with a perfect hatred, without any love or pity or mercy." We need not give extracts to show the perverted justice of this theology.

But, as Dr. Allen says, it had its use. "Society was in the throes of a new birth." When Northampton, aroused for a time to intense anxiety, turned away sick and weary of Edwards, the

verdict had gone out against him, and men had begun to move towards the opposite extreme to which Arminianism led the way.

In his private life Edwards was gentle and humble. His wife was a helpmeet for him. On his deathbed he sent her this message by his daughter:

> Tell her that the uncommon union which has so long subsisted between us has been of such a nature as I trust is spiritual and therefore will continue forever.

Besides a good index the book has a chronological table from 1631 to 1758, which is of great value to our people who see the fulfilling of Scripture prophecy in the crisis of the last century.

SALVATION. By ORELLO CONE, D. D. Boston: Universalist Publishing House. 1889. pp. 101. 25 cents.

VERY wisely the Universalists are printing a series of essays on cardinal subjects, "Manuals of Faith and Duty," and selling them in neat binding at a nominal price. The one now before us is the fifth and was written by the President of Buchtel College, Ohio. Dr. Cone uses a flowing style, without propositions or definitions, but he makes the meaning sufficiently clear. To him the most radical views of the Word and the Lord are true. Thus he says:

> In the admonitions of the writer of Proverbs, in the exhortations of the Prophets, and in the warning and exulting strains of the Psalmists, a utilitarian, practical wisdom attains a most energetic expression.

By this he means that, in the Old Testament, salvation was a reward for presents made in sacrifice. This system he attributes to Solomon's day. Our Lord was "a spiritual interpreter of human nature. He did not choose to come to an open rupture with the law, but believed that he had taught principles which would in time work its dissolution and destruction." Again he speaks of our Lord as "not openly, yet really, setting aside the law."

Thus it will be seen that he has no insight into either Scripture or redemption, though he does not fail to point out the charity in all that was taught by the Lord. Paul seems to him to have brought Christianity back towards Judaism though, as he rightly says, "that God needed to be reconciled to men seems never to have entered Paul's mind." The Epistle to the Hebrews seems to him to have had much to do with shaping present theology, connecting our Lord's work with that of the Jewish priesthood. He doubts its authorship by Paul and its authenticity. He approves of the general position of Messrs. Huxley and Spencer, and comes near a definition of his subject, when he says that the "salvation

of the soul is a misnomer borrowed from the vocabulary of magic. Let us know henceforth only the salvation of man — a healthy soul in a healthy body."

In arguing at the close, as his people do, that a man must be saved, whether Scripture says so or not, Dr. Cone uses strange reasoning, saying —

> A permanent character would be no character at all, since character involves freedom of choice.

Does he mean that a good character cannot be permanent? Does he not regard all charcters as tending to good permanence? If a permanent character should lose freedom of choice, will not all men lose it? Are all men to have no character at all? The fact is that, under any theory, character tends to permanence, and the fact is that, however permanent, that is, habituated, it still has freedom of choice. If Dr. Cone rejects permanence of character he cuts off the very branch he rests upon.

Huxley and Swedenborg. By Rev. R. L. Tafel, Ph. D. London: James Speirs. 1889. pp. 121.

In a very pretty little volume we find Dr. Tafel's three lectures, by which "the claims of agnosticism are critically examined." In the first he deals with Agnosticism and Revelation, in the second with Miracles, and in the third with Casting Devils into Swine. In all he addresses himself to the recent essays of Huxley in the *Nineteenth Century*, quoting enough to show the agnostic position, then showing that on its own ground of common sense it is not justified in its conclusions, and then proceeding with the explanation given by our doctrines. In representing Huxley's views he is fair, in controverting them he is logical, but very brief, so as not to be well understood by an agnostic, and in his subsequent explanation he goes into details in so small a space as to make him seem hurried in his first two lectures. In the last, with the single subject of the Gadaran miracle, he is at his best and presents a model lecture which ought to be circulated far and near as a tract. In this lecture he uses tobacco as an illustration of his principle that poisonous drugs affiliate with their corresponding morbid states of mind. He teaches that, as melancholy is relieved by smoking because the influence of evil spirits is sent off by the smoke, so the possession of the devils was transferred to the swine and a cure of the sufferer effected. A longer course of lectures on this same line would make a useful book.

THE NEW CHURCH.

NO SCHISMS IN THE NEW CHURCH.

We lately saw a letter from one who said that he was sorry to find a divided state of feeling among us. It is true that in Pennsylvania there are now two general bodies — one somewhat if not wholly controlled by a small secret society, and not acting with the church at large, but inclined to criticize its methods — and the other full of activity in local and general missionary effort. The former of these organizations has lately disciplined some of its members for insubordination, and they have gone to the other organization. This produces, of course, a degree of dissension, or did do so, before the second organization was formed, but the circumstances now seem to be as peaceful as could be expected — every one can use his liberty if he desires to do so, choosing the one or the other body as he may prefer and suffering no interference from any one.

Now if this state of things existed at large the situation might be the best possible under the circumstances, but it would be such as to justify the remark that we are in a divided state — but the case is far otherwise. Both in Great Britain and in this country there is no more than one general body representing all parts and carrying forward its work without hesitation or interference. In this country for instance all who are interested in missionary work are acting together through the Convention's Board of Missions and various local agencies, and the missionaries have a common aim and work for the upbuilding of spiritual Christianity. When the Convention meets there may be a few present who do not enter into its aims and who prefer to be by themselves, but the larger part, rejoicing in what has been done and seeking to do more, has no quarrel with any and does its work with energy and enthusiasm. If heedless words are spoken in regret that any one should fail to help and should give his thought to matters which seem of secondary importance or even deleterious, they are not regarded as expressing more than a passing feeling in debate.

It is true that too great pains cannot be taken to pursue with all a generous course, and this the Convention has certainly done,

even laying itself open to being gravely misunderstood; and it is equally true that there is now as little division of feeling among our people as we can well conceive of. Such bodies as the German Synod and various publishing societies we do not regard as in any sense schismatic.

THE EVIDENCE SOCIETY.

We are always glad to get the report of this unique and highly useful society among our English brethren. There can be no question that the work of diffusing information and correcting misrepresentation, which is their special aim, is greatly needed and is, in this dawning of the New Age, especially necessary. The willing workers feel the need of help, for they begin their report by saying:

Our list of books examined is not so long as that of last year. We are short of workers, and the burden thus presses somewhat heavily on a few shoulders. Convinced that our methods are serviceable, we are sometimes saddened at the mere fraction of possible work that this section is able to compass. This defect is the more regrettable in face of the changed aspect of religious thought; for today we find a general willingness to learn many things from Swedenborg, and to acknowledge indebtedness to him for many things; a change largely made since the foundation of this Society, and, possibly, in some small degree consequent upon its efforts.

Among the extracts from letters received is one from an African:

The Africans have never lost the idea of the true God; for they know and worship Him as their Maker, Preserver (Saviour), and Benefactor; but so far as I know, they have no clear and definite idea of Jesus as their Saviour independent of the Father. Hence you see it will not be a hard task to teach them the way of God as it is laid down in the Holy Scriptures, and not according to the teaching of the so-called orthodox churches.

An English churchman wrote:

I have to thank you for your long and interesting letter, and especially for the able and unanswerable pamphlet by the Rev. John Hyde, which I have read with great admiration.

In the *Nineteenth Century Review* a writer compared Wagner with Swedenborg. He was interviewed and immediately prepared a correction, but the editor declined it. In the *Musical Times*, however, he found means to say:

I have received a protest from the members of the Swedenborgian Church against any comparison between Swedenborg and Wagner . . . . I am entirely in accord with their views, and I hereby publicly express my regret for having

pained many very excellent people by comparing so saintly a man as Emanuel Swedenborg for one moment with such a person as Wagner who was an atheist and an enemy of Christianity.

The society also arranged for some lectures, dealt with the authors of about thirty books, and did many useful acts with an expenditure of only about $250. The Divine blessing is upon such work.

BIBLE MEETINGS.

WHAT could be more pleasant than this announcement in the Pennsylvania Association's *Manual*, of meetings to be held in one city — and why are they not held in every society? No meetings, we speak from experience, are more enjoyed than those in which the human element is little seen and all seem to sit at the feet of the Lord:

The First Society of Philadelphia announces meetings for Bible study to be held Thursday evenings in its Sunday-school room. The chapters of the International Sunday-school Lessons will be studied, and the purpose will be to present as much as possible of both their literal and spiritual meaning. The map and black-board will be at hand, and the lantern may occasionally be useful in making real the scenes of the chapters. The writings of Swedenborg will be used as a guide in opening precious moral and spiritual lessons in the stories of David and Solomon.

If we know Sunday-school teachers who wish for more light upon their lessons, we have now a meeting to which we can heartily invite them, knowing that they will hear something of which they feel the need. To all Bible readers, also, such meetings as we propose will be intelligible and of interest. We shall expect our congregation, who know the help which the New Church gives in understanding the Bible, to gather an earnest company from among their friends, and we enter upon the meetings with the sincere prayer that they may be useful. The doors stand open wide.

Only as the New Church finds what it can do to increase the life of other churches, can it become a part of the great Christian body and share the larger life which comes with great numbers. And what can the New Church give more precious than help in reading the Bible and knowing the Lord in His Word. As we labor earnestly to give what we have to those who will value it, and in their teaching pass it on to others, we at the same time open ourselves to receive of a larger life, more strengthening, more uplifting.

IN THE RIGHT PLACE.

WE are glad to see Mr. Bonney's name where it is found in a recent number of the *Chicago Legal News*. The Bar Association had a banquet at which one of the toasts was responded to, as was fitting, by representatives of several nations including Lord Chief-

Justice Coleridge, of England, Prof. Rivier, of the University of Brussels, Mr. Gladstone, and others. Mr. Bonney read the letters and was the last speaker. The toast was :

An International Court of Justice: The establishment of a permanent international court of arbitration, to declare the law of nations, and the right of such cases as the parties might submit to it, either for advice or for decision, would powerfully promote the substitution of arbitration for war, and worthily crown the great achievements of the nineteenth century.

Mr. Bonney's concluding words were :

The supreme achievement of civilization is the substitution of arguments for arms — of an unarmed judge for a military commander, of the voice of justice for the edict of force ; and this is true as well of nations as of men. Alike for both in the swift-coming years will the paths of law and duty prove to be the highways of prosperity and power.

LEAVING THE FIRST LOVE.

Our much respected brother, Rev. J. F. Potts, of Glasgow, has lately published a tract of only five pages with the title "New-Churchmen leaving their first love, and the present state of the Christian world as the cause of it." There is no text and no use of Scripture in it. The language is that of forcible rebuke and remonstrance. Mr. Potts feels that people do not now care for anything but the world, that they do good in some ways but not in a truly religious life, that the state of the church at large is weak, and that our own people have yielded in some degree to the temptations of the age. Whatever one may think of the severity of the language, he must agree with Mr. Potts in the main as to the evils of the day, and we hope that this scathing little *brochure* will be carefully read and will not fail of good effect. The New-Church Educational Institute of London is the publisher.

OUR NUMBERS.

The *New-York Independent*, in giving our standing, places our numbers thus :

	CHURCHES.	MINISTERS.	COMMUNICANTS.
1888	95	101	5,750
1889	100	113	6,000

This is to be corrected by Mr. Harris's carefully collected statistics in the *Almanac*. He shows that the number of churches is 127, of ministers 113, and of members 7,028. Adding to this

last his estimated number of isolated persons, he has a total of 10,178, and this is certainly a moderate estimate.

THE ENGLISH MISSION LITURGY.

MR. RICHARD GUNTON has kindly sent a copy of the little book prepared for missionary use by the English brethren. It is six inches by four in size and has 222 pages equally divided between services and hymns. There are more of both than would be needed in America, because here we do not need ten services a month, and the 150 hymns would not be all wanted here, while some chants would be required. But in one respect the English have the advantage of us; they have what they need, and we are still waiting with increasing anxiety for this aid in missionary work.

DR. BUSH'S CRITICISMS.

As Dr. Bush continues his hasty criticisms we addressed this note to the paper publishing them, and it was immediately published without comment:

BOSTON, Aug. 26, 1889.

Editor Presbyterian Journal: In your issue for Aug. 15, Dr. G. C. Bush has an article entitled "Swedenborgianism Final" and treating of what he calls our "Confession." I think that he must have in mind some expression of our faith put into print by an individual. Every point of it in its original terms, whatever they may be, I would gladly discuss in the light of the literal teaching of Scripture, but have a right only to ask for space to say that my brother has utterly misstated and misjudged every point.

Sincerely your friend,

T. F. WRIGHT,
Editor New-Jerusalem Magazine.

FRANCE.

WE have received a copy of the constitution of "The Bible Society of the New Christian Church called the New Jerusalem." Its object is to extend a knowledge of the Sacred Scriptures in their literal and spiritual senses and of the doctrines resulting therefrom, according to Emanuel Swedenborg. The committee has for its duties to devise means of publishing in French a Bible more exactly literal than other versions in order to facilitate the study of the spiritual sense. It must also consider questions pertaining to the promulgation of the doctrines, and must endeavor to maintain

a periodical, to publish educational books for children and youth, and to republish the translations made by Le Boys des Guays.

The rules are accompanied by a circular of invitation announcing the proposed ordination, on May 19, of Mr. Charles Humann as pastor of the "New Christian Church called the New Jerusalem." We learn that he was so ordained and we welcome him to this great work.

WHERE IS THE NEW CHURCH?

THIS is a question which Rev. B. F. Barrett is always ready to answer, and he takes an opportunity afforded by the *Reading Circle* to treat the subject again in a little pamphlet. He seems to us to give too personal a style to his argument, considering that principles and not persons are heavenly subjects.

WALES.

THE doctrines have been known in Wales for some time. Seventeen people were expelled from a church there some four years ago for heresy in accepting our truths. They have had visits and help, and their movement has continued till, in June, Rev. R. R. Rodgers, of Birmingham, formed a society of seventeen adults and held some largely attended meetings. The new society is at Ynysmeudwy and will join the English Conference.

A NEW CATALOGUE.

WE are much pleased with the price lists which have been issued by the Board of Publication. Everything seems to be noted — books Latin, English, Swedish, Danish, Dutch, French, German, Spanish, Italian, tracts, periodicals, maps, Sunday-school aids and so on, and the prices are certainly above criticism. The lists are sent free on application to 20 Cooper Union, New York, and should be used in every circle of our people to improve their libraries and answer inquiries.

REV. JOSEPH DEANS.

THE new president of the English Conference looks happy, as seen in the *Christian Age* which gives his portrait and a sketch of his life. He was born in 1843 and was educated for the ministry by the Conference which now calls him to be its head. He is one of the most active of our brethren and has an unusually large stock of common sense.

THE RELIGIOUS WORLD.

THE MIND SUBSTANTIAL.

In his *Microcosm*, Dr. A. Wilford Hall speaks forcibly and truly of the substantial and spiritual nature in man:

The personal existence of the soul separate from the material body can only be assumed or maintained on the supposition that the mental and spiritual part of man is a substantial entity in direct conflict with the basic idea of materialism, assuming as it does that matter and substance are synonyms. Hence, all logical thinkers who believe with Prof. Stevens, and who declare their incapability of conceiving of such an idea as an immaterial substance, must of necessity be skeptics concerning a possible personal existence of the soul separate from the body; and from the same basic reasoning must at once logically gravitate into bald atheism.

Clearly, if the man, as an intelligent, personal entity, capable of willing, planning, executing, etc., is incapable of a real, substantial existence separate from material conditions, then no logical mind can conceive of the existence, on an infinite plane, of a spiritual, intelligent entity capable of planning and creating the universe.

If it is impossible for man in the economy of universal existence, to remain an entity with personal, conscious capabilities, after casting aside this material form, then manifestly the existence of a personal and intelligent first cause — the originator of the present orderly system of things — is also a logical impossibility. Materialism, as to the existence of man's soul, necessarily involves absolute atheism as to the existence of God.

If the soul, the mind, the conscious spiritual selfhood of man, is not a substantial entity, even considered as distinctly separate from the material body, then this conscious, intelligent, actuating force must be just what Prof. Hæckel, in his "History of Creation," declares it to be, namely, the vibratory motion of the material particles constituting our brain and nerves. This is the last, the desperate, and the only resort of the materialistic school of thinkers.

UNITARIANISM AND BUDDHISM THE SAME.

Through the frankness of Mr. Kaneko, a leading man among the Japanese, it appears that Japan welcomes Unitarianism not as a new religion, but as its old religion unchanged. We clip from the *Christian Register* some extracts from Mr. Kaneko's remarks before the officers of the Unitarian Association. After speaking of the decline of religion in the island, he said:

This has led us to look back to Buddhism, and to ask whether we can build our new religion on Buddhism. But modern Buddhism is decayed, and decaying

fast; and, although I believe Buddhism to be one of the most perfect systems of religion that exists, far surpassing Christianity, there are no men to build up Buddhism now, such as Buddha was. The Buddhistic principle, to be effective and perfect, needs a powerful man to build it up. Buddhism as it is, is simply left to the hands of the priests and monks. They chant their morning hymns, and go down to the huts of the poor, and do, indeed, some good work; but they never preach the beautiful philosophy of Buddhism. So it is impossible to build on Buddhism a new religion which will satisfy the modern ideas and modern wants of thoughtful Japanese men.

The question then comes up, What is the difference between Buddhism in its highest state and Unitarianism? So far as I know, they are just the same. Then why should the Japanese give up Buddhism and take up Unitarianism, which has never grown in our country, while Buddhism has been growing a thousand years? That question will be answered by looking at the direction of the progress we are making. All our progress is coming from Europe and America. The civilization of Christendom is reaching high tide in our country. The great world-current is sweeping through Japan. The original Buddhism is not strong enough to resist that power. Religion must take the same direction, must follow the general tide of civilization; and therefore the Japanese can much more readily take Unitarianism, which comes from the West in the line of civilization, than to build up the old Buddhist doctrine it has had a thousand years. This form of Christianity has a very promising future there.

PREFERRING A FALSE CREED.

THE utter demoralization into which men come by using a creed which they do not believe is innocently confessed by a writer in the *New-York Evangelist*, who likes the Westminster Confession because nobody believes it:

AUG. 18, 1889.

Editor of the Evangelist:

DEAR SIR, — I have been interested in the discussion touching the proposed revision of the Confession of Faith. Your fairness in publishing letters on both sides of the subject has tempted me to suggest a view of the matter taken by some, but not, I think, expressed.

As a member of a Presbyterian Church, I should, if permitted, vote against the proposed revision, but not for the reasons usually given for such a position. The reason is this: We have a Confession of Faith that contains statements of doctrine not accepted by any enlightened member of the human race. This allegation is perhaps as nearly literally true as any general statement of such a nature can be. The proposed revision would strike out these absurdities. There are other doctrines in the Confession expressed in such a way that the church is divided respecting them. A revision would result in the compromise as to these. The resultant creed would be acceptable to the majority of Presbyterians and would be binding upon the church. As it is now, our creed is not binding upon anybody. By common consent no Presbyterian is forced to pretend to believe doctrines so utterly repulsive to him, and not believable even though a man could form a belief by operation of his will, and even though such doctrines are to be

found in the Confession of Faith. The result is, that if I reject one doctrine because I do not, cannot believe it, my neighbor in the next pew has a right to reject likewise some other doctrine that shocks his common sense and his idea of God, and yet remain a Presbyterian. In this liberty I rejoice. Practically we have no binding creed, but each church has its own, and indeed each member his own. This is right. The unity of the church need not be disturbed, for there may still remain a bond of union in love for Christ and humanity far stronger and more lasting than could be made by any agreement as to matters of reason.

Respectfuily yours,

G. B. WELLINGTON.

PRESBYTERIAN REVISION.

MUCH interest is felt in the discussion among Presbyterians over the proposed revision of the Westminster Confession. The meeting here described seems to have been a typical one — the old disinclined to change, the new favoring it but not knowing what they really want:

Schuyler Presbytery held its regular meeting at Rushville, Ill., Sept. 10 and 11. The business before it of greatest importance was the revision of the standards. The Presbytery resolved itself into committee of the whole, called the roll, and gave every member five minutes to express his opinion on revision. Fourteen ministers and ten elders favored revision, and four ministers and eight elders opposed. All the young men and the men who have lately come into the church favored revision. The old men who favored revision, generally said that they were opposed to any revision of the doctrines — they only favored a revision of the phraseology of the confession of faith. But some of the young men thought that our standard was one-sided — had too much of the sovereignty and too little of the love of God in them. Many who favored revision said that they had been opposed to all agitation of the subject until the overture was sent down. One or two said that their seminary professors had prepared them for revision. A good many said that they favored revision at present but were not settled in their convictions. A committee of seven was appointed to take the whole matter of revision under consideration and report to the Presbytery at its spring meeting.

ROME RESISTING THE WORD.

ONE is reminded of the Babylonish spirit still raging, when he reads what the *Catholic News*, of New York (Romanist) has to say about the introduction of the Bible into the public schools — a declaration as full of hatred of the advancing age as of intemperate zeal for Rome; for what is this about the translation but a false and foundationless slander?

In Detroit they are actually discussing the absurd question whether "the Bible" should be introduced into the public schools. The question is absurd and deceptive. What some people are seeking is not to introduce into the schools a fair, honest, impartial translation of the book received as inspired by the majority of

Christians throughout the world, but a Protestant translation, admitted to be incorrect and dishonest, of such books only as Protestants choose to recognize. To call that book "the Bible" is utterly absurd and false. It is no more "the Bible" than a muddy inlet is the ocean, nor as much.

RELIGION OF FEAR.

UNDER the title "Biblical Emblems of Retribution" Professor Phelps, of Andover, an aged and retired instructor in the Seminary, now somewhat noted for its heterodoxy, has lately printed in the *Congregationalist*, a paper full of the old doctrine of wrath, doom, and retribution, showing how little remains of what was once the principal subject of preachers. No religious paper that we have seen has commended the Professor's protest. We give a brief extract:

The change which has come upon the usage of our pulpits respecting comminatory discourse is revolutionary. Forty years ago the doctrine of endless punishment was preached without compromise or reservation. By argument, by illustration, by expostulation, by appeal, it was planted deep in the popular faith. It lived in the popular conscience. Men are still living in whose memory the echo reverberates of the imperial tones of President Finney, in which he pictures the endlessness of "hell torments" in that apostrophe at which men sprang to their feet — "Eternity, O eternity!"

Men still live who heard the wailing confessions of Albert Barnes, from which they caught some conceptions of the crushed spirit of our Lord in his anticipations of the day of doom. Where can we hear such preaching now?

HORRIBLE TRAVESTY.

THE Presbyterians are having the aid of other bodies in revising their creed. The *Examiner*, a Baptist paper, speaks out freely:

The Confession teaches that God created an unchangeably fixed number of men, for the express purpose, formed before their creation or their actual sinfulness, of condemning them to eternal misery, and this for the manifestation of His glory! No wonder Presbyterians wish to revise so horrible a travesty of God's nature and purposes out of their standards.

It may be that action with reference to the mote will promote action with reference to the beam.

ITALY JUDGES PIO NONO.

FORTY years ago Cardinal Marniani, on the opening of the Roman Parliament, speaking in behalf of the Pope, declared that the head of the church cared very little for the temporal power, that he esteemed his work a spiritual one and desired that his only

connection with the political world should be one of spiritual action and benefit. The speech made a great sensation and was soon disavowed by the Pope who denied that the speech was authorized by him.

The other day the first draught of the cardinal's address was found with annotations and corrections upon it in the handwriting of the Pope. The speech had therefore been fully considered by him. Italy has had a photograph of this paper placed in every public library in the kingdom.

OLD VIEW OF ADVENT.

We do not see how anything could more fully illustrate the absurdity of the idea of the Lord's Second Coming in the clouds, literally understood, than the following notice taken from an Adventist paper. Although many churches hold to the old idea, their faith is not strong enough to take them to Screamerville:

The forty-fifth anniversary of the going out of the church to meet the Lord in October, 1844, will be observed by the Adventists of Virginia from October 5 to October 22 (inclusive), 1889. This meeting is called because the evidences from the prophetic Word warrant us in expecting our Lord's return at this time.

The meeting will be held at Screamerville, Va. (where the Virginia Mission Tent is now pitched and will remain).

All our brethren who are looking for the Lord and desire to meet with us, are invited. Further notice hereafter.

THE WORD FOR THE WORLD.

We have told of the Italian version of the Bible recently published in Milan. Now comes another fact from the *Missionary Herald:*

The success of an Italian version of the Scriptures, published by a newspaper proprietor of Milan, has induced the editor of a paper in Oporto to issue in a similar way the Bible in Portuguese. These are not religious enterprises, but business ventures, made by men of the world. But the Lord may use them for his glory.

ALL IN MOTION.

Prof. Ryder, of Andover, in speaking, recently, used a metaphor, which has its bright side though not unsuggestive of danger:

After asserting, with very great earnestness, that the church is developing, and that progress is taking place, he remarked that, while there are those in the community who insist on mooring their theological bark to the dock, at the same old place, with the same old ropes and in the same old way as their fathers and fore-

fathers did, and insist that their bark is firmly moored, yet the fact remains that the dock is a floating dock, and we are all moving along with the current of the river of progress, the only difference being that some are moving a good deal faster than others.

CHRISTIANITY DEAD.

A METHODIST writer in *Zion's Herald* comes out squarely with the idea that the state of Christianity in the middle of the last century was that of death, and holds that the movement under Wesley was the resuscitation of the church. Thus he says:

It was and is only of a reformation of that which had practically ceased to be. Christianity was dead. It lived in name; it had almost ceased to be in fact in John Wesley's day. He simply re-introduced Christianity among men. Methodism is a minor name — it is only an echo. Its real name is Christianity. John Wesley is himself nothing but an echo of a real name which is Christ. John Wesley simply replaced in the world that life which Jesus had placed first among His disciples, the fishermen and men of the common people, nearly eighteen hundred years before.

CREED REVISION.

IN the *Independent* a Presbyterian elder tells what he heard in favor of changing the Confession:

At the time of the meeting of the last General Assembly I asked one of the commissioners, an aged minister, over seventy years of age and now a pastor, what he thought of a Revision of the Confession. He answered: "I do not believe the doctrine of the Confession on reprobation, and never did." I thought I would ask the views of a director of the Princeton Theological Seminary, whom I supposed would be a non-reviser. His answer was: "It always gives me a cold chill when I read the chapter on the decrees. It ought to be changed."

HEAVEN AS IT IS.

THE following from a Unitarian statement of faith is the truth and all men will benefit by receiving it:

We believe in Heaven and Hell, as conditions of the human soul, before and after death. The kingdom of heaven and the empire of hell are both within. Heaven and hell are not only interior conditions of the human soul, but they are conditions which must harmonize with the soul's environment. They are spiritual states, but they determine the mode and place of the soul's existence here and hereafter.

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